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THE HOLY RULE

of

OUR MOST HOLY FATHER

SAINT BENEDICT



Edited by the
Benedictine Monks of
St. Meinrad's Abbey

A GRAIL PUBLICATION

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BIOGRAPHICAL SKETCH OF
ST. BENEDICT
BY
AIDEN CARDINAL GASQUET

St. Benedict was born at Nursia, a city of Umbria, in the year 480. The beginnings of his life witnessed the extinction of the Roman Empire in the West, and the year of his birth saw Odoacer, the first barbarian who ruled in Italy, in possession of the throne of the Cæsars . . . The times were difficult, the outlook gloomy all over the Western world. Italy especially was a sad spectacle of misery and desolation.

After experiences gained in the schools of Rome, in his cave in the solitude of Subiaco, as ruler of the monks of Vicovaro, Benedict gathered around him at Subiaco a body of monks whom he placed in twelve separate monasteries and ruled for eighteen years. It was here that he probably began to compose his Rule, as he had finished it about the year 528 when he moved to what became known as Monte Cassino. There he died on March 21, 547.

Benedict regarded monastic life—as did the early Church—as a systematized form of life on the lines of the Gospel counsels of perfection, to be lived for its own sake and as a full expression of the Church's true and perfect life—the perfect liturgical life, and that of perfecting the individual soul.

Benedict had for three years at Vicovaro personal experience with the existing quasi-

Eastern monasticism—an experience which almost ended in the tragedy of his death at the hands of the monks because he had endeavored to insist on their carrying out the rule they had professed. Thus, after he left them, he did not insist on the austerities and penitential exercises of the East, but developed his view of monasticism along new lines. He secured the old ideals of the ascetical life by moderation and common-sense ruling over men given to prayer and labor, directed and controlled by obedience to authority. This life was made possible by sufficient food, ample sleep, proper clothing, regulated prayers, and personal austerities checked by the will of the Abbot.

The ideals as regards the attainment of great spiritual heights were the same as those of the old type of monastic observances. Benedict added also, discretion and moderation. Another new feature was the vow of life-long obedience. This resulted in the stability of a monastery as well as of its monks. The Rule constituted an authority in itself, so that monastic life depended on it and not on the whims of the Superior.

St. Benedict is practical in his system of spirituality. He says that first all one's vices should be rooted out and the Ten Commandments should be observed. Manual labor and reading, and above all, the Liturgy of the Church was to be the life of the monk. The monastery was to be a home, the monks the family, the Abbot the father.



SERMON OF POPE PIUS XII

Delivered on the Occasion of the Fourteenth Centennial of the Death of St. Benedict

Venerable Brethren, Beloved Sons,

Let our souls thrill with new joy today, and our mouths pour forth songs of gratitude, since through the goodness and kindness of God we jointly celebrate the memory and glory of St. Benedict of Nursia, on the occasion of the Fourteenth Centennial of his most holy death. Our common joy is enhanced by the fact that we bestow honor on so great a man in this vast edifice resplendent with marble and mosaic, and that we are gathered around the tomb of the most blessed Paul the Apostle of whom Benedict was so great a client. The Sacred Scriptures themselves exhort us to this paean of praise: "Let us now praise men of renown, and our fathers in their generation . . . Their posterity are a holy inheritance, and their seed hath stood in the covenants" (Ecclus. 44:1, 12). And Paul the Apostle clearly shows forth wherein this eminence and grace of the Saints lies: "The Saints by faith conquered kingdoms, wrought justice, and obtained promises" (Heb. 11:33).

Among the blessed hosts of the Saints, St. Benedict stands out with so great a glory that he has aroused admiration in all ages and won the esteem of all nations. And thus it shall ever be. Verily, like a giant he stands, ready to open new paths to an erring world. "Full of the spirit of all the just," as St. Gregory the Great says, he excelled in charity towards God and his neighbors, he was grave and calm, commanding the

respect of all, master of himself, adorned with angelic manners, renowned alike for his gift of prophecy and his power of miracles; a new Abraham, he brought forth an offspring of religious men, a new Moses, he laid down a law and led forth his followers into solitude to sacrifice.

If we make mention of these things, it is our pleasure and our obligation to bring into clear light a certain fact concerning this Patriarch of Western Monks. If anyone pages through and studies the annals of history, how will he deny what we are about to say? How will he gainsay what we are about to assert? ST. BENEDICT IS THE FATHER OF EUROPE. When the Roman Empire, wasted by age and vice, collapsed; when the barbarians overran these provinces; St. Benedict, styled the Last of the Great Romans, united Romanity (if we may use a word coined by Tertullian) and the Gospel. Out of this fusion he derived the resources and the power that proved so conducive to the uniting of the peoples of Europe under the banner and sovereignty of Christ, and to the happy formation of the Christian state. For behold, from the Baltic Sea to the Mediterranean, from the Atlantic Ocean to the green plains of Poland, the Benedictine legions spread out, and with the Cross, with books, with plow, tamed the intractable and barbaric nations.

"Pray and Work." Does not this motto of the Benedictines with august brevity contain and convey what is the very law and the chief and immutable foundation of all learning and culture? It is the commandment of God that we pray; it is the commandment of God that we work. Each of these we are bidden to do for the praise of God and for the perfection of our minds and bodies. Europe deviated from the royal roads of St. Benedict. Spurning Christ and the Church, and in many cases even denying God, Europe taught other nations also abominations and wickedness. Wherefore, crushed now by merited punishment, she bemoans her great calamities and

sufferings, from which she tries to rise in vain, since she is not sufficiently aware of the inveterate frightfulness of her crimes.

While this disastrous and overwhelming storm devastates Europe, it is opportune and profitable to call to mind that her dynamic energy and her long-established pre-eminence in the civilized world was founded in the unity of the Catholic faith as upon a most solid foundation. The center and guarantee of this unity was evidently the Apostolic See, since the Roman Pontiff, the Successor of the Prince of Apostles and the head of the Church, was looked upon as the father presiding over this whole vast family of Christendom.

Now if St. Benedict contributed so much to the forming and tempering of the union of nations into such a Europe, especially by spiritual fostering and care, it did not come about without the approbation of Divine Providence that he, who was born at Nursia, educated at Rome, initiated in the eremitical life at Subiaco, shining like a sun by his admirable doctrine and deeds on Monte Cassino, never lived out of sight of the Apostolic See. Therefore he is to be counted with those valiant ones that surround this Citadel of the Kingdom of Christ and the Chair of Truth, "the valiant ones of the most valiant of Israel, all holding swords and most expert in war" (Cant. of Cant. 3:7-8). Who has honored and loved the Holy See more than Benedict? If the accomplishments and merits of his sons are recounted, one must admit that the Benedictine Order has been a most powerful bulwark and rampart of the Catholic Church during the course of the centuries.

Now We address ourselves to you, Benedictine Brethren, who have come to Rome from all directions, that you might take counsel concerning the development of your Order and elect an Abbot Primate, whom, here present, it pleases Us lovingly to greet and to salute, and at the same

time to wish great things for him, that bearing the sweet and august name of Abbot, and fulfilling that duty, he may follow in the footsteps of his predecessor, and, rich in virtue, may enjoy a constantly increasing progress.

Because of long-established custom you are convinced of the great wisdom with which Leo XIII, the Supreme Pontiff, provided that the various families of so-called Black Benedictines, without sacrificing their proper institutes and norms, might be united by bonds of fraternal federation. With the acceptance of this counsel, the autonomy or power of living by their laws, which by ancient right your monasteries wielded, was in truth accommodated to new times, with salutary prudence. Changed circumstances and common utility demanded this. In ancient and in medieval times, when communications were more restricted and the care of the faithful less systematized, and the course of studies was less extensive, such autonomy could be more self-sufficient. But the very Congregations of the Benedictine brethren which arose in time, are they not in themselves an evidence of their own necessity for the maintaining of discipline and the perfecting of conjoint fraternal effort? Is this not also fully proved by associations such as Cluny and Bursfeld? If the individual monasteries had not united, the Maurist Congregation of Benedictines could not have accomplished such great works, and elsewhere likewise the magnificence of your splendid achievement and solid worth would have been less great.

In our days, the great convenience of traveling, the readier will to cooperate, the more plentiful equipment for science, consultation and ready assistance, now needed by priests, even missionaries, for fuller accomplishment, demand federation and unity. If there were too strict an adherence to autonomy, monasteries might be found that, owing to inadequate membership, might not measure up to the duties assigned to them. Even

the discipline of the rule to be followed might languish, and dangers might gradually arise.

Let Us also touch upon another subject. No small praise is due to you for the great diligence and care that you give to the Sacred Liturgy, known amongst you by the great name of the "Work of God." And without doubt the faithful are still to be urged to attend, and to participate in, the public rites and prayers of the Church with religious attention. Especially let them observe the Christian feasts with appropriate and full joy. Here, however, there can be a sin of excess. Some can be found who extol to excess the liturgical forms of antiquity whilst they easily despise later forms and hold in contempt private and popular prayers. By Liturgy we understand all forms of worship approved by the authority of the Church, something durable and living, that has grown to maturity through the centuries: if the youthful age appeals to one, the maturer years are not to be despised. But what of the prayers and exercises of piety approved by the Church? Out of the full riches and treasures of the divine cult, such as the Church has approved and makes use of, let the faithful draw forth as much as they can, and whatever is capable of increasing their faith and confirming their hope and fostering their charity: and, although there is variety to suit the social rank, the kind of life, and education and the soul of each one, all can draw something therefrom that will be helpful to them. The important thing in divine worship and in the care of souls is that the followers of the Gospel seek God in the recesses of a good conscience, that they respect the majesty of God and His law, that they do penance for their sins, that they confess their sins with tears and atone for their crimes with works of mercy, that they find grace and live well in order that they may live forever and that happily. There are those that eat solid food, and those that are nourished by milk; in the first place, sweet-sounding are the

golden lutes, and sweet also are the notes of the delicate flutes. But of this enough.

Your Institute has something of the nature of spring, whereby periods of history have often been raised from the squalor of ruins to a better condition and greater prosperity. Accepting the task assigned to you, render prompt assistance, that in these troubled times you may aid with kindness and with zeal. With ancient vigor and a fresh start, make your contemporaries more gentle-minded, for by them the most grave dangers and a wholesale slaughter can be prepared for the human race, the arrogant pursuit of Science not in the least hindering, but rather fostering this. By the example of your lives, by your public speaking, by the use of the pen, instruct the ignorant, bring to submission those that are intractable, call back to the service of God and the light yoke of the Gospel those that hold religion in contempt.

In conclusion, may Benedict, precious to God and to men, "whose memory is held in benediction," bless the laboring Church, whose valiant defender he was. May he bless the human race, whose unfading ornament he is. May he bless Europe, whose nourisher and parent he is. May he bless Italy, whose Gem he is. May he bless all here present. With an effusion of love may he bless his Benedictine children, his glorious progeny, that his own type of virtue may shine forth again. "And with the blessed Confessor Benedict himself interceding, may there be in them right faith, a form (of life, worthy) of imitation, a chaste sobriety, a hospitable charity, a spiritual prudence, a profound wisdom, a humble mind, a sublime life. Amen" (The Canterbury Benedictional).

PIUS XII



THE RULE OF ST. BENEDICT

Prologue

Jan. 1
May 2
Sept. 1

HEARKEN, O my son, to the precepts of thy master, and incline the ear of thy heart; willingly receive and faithfully comply with the admonition of thy loving father, that thou mayest return by the labor of obedience to Him from Whom thou hast departed by the sloth of disobedience.

Prov. 4:20

To thee, therefore, my words are now addressed, whoever thou art, who, renouncing thy own will, takest up the most powerful and brilliant armor of obedience in order to fight for the Lord Christ, our true King.

First of all, when beginning any good work, beg of Him with most earnest prayer to perfect it, so that He Who has now deigned to number us among His children may not at any time be grieved by our evil deeds. For we ought at all times so to serve Him by means of the gifts He has entrusted to us that He may neither, as an angry Father, at any time disinherit His children, nor, as a dread Lord, provoked by our evil deeds, deliver us as most wicked servants to everlasting punishment for refusing to follow Him to glory.

Jan. 2
May 3
Sept. 2

Rom. 13:11

Wherefore, let us at length arise, since the Scripture stirs us up, saying: "It is now the hour for us to rise from sleep." And our eyes being now open to the Divine Light, let us listen with reverent awe to what the Divine Voice admonishes us, as it cries out daily and says: "Today if you shall hear His voice, harden not your hearts." And again: "He who has an ear, let him hear what the Spirit says to the Churches." And what does He say? "Come, children, hearken to Me; I will teach you the fear of the Lord." "Walk while you have the light, that darkness may not overtake you."

Ps. 94:8

Mt. 11:15
Apoc. 2:7

Ps. 33:12

Jn. 12:35

Jan. 3
May 4
Sept. 3

Ps. 33:13

And the Lord, seeking His own laborer in the multitude of the people to whom He addresses the foregoing admonitions, says again: "Who is the man that loves life, who desires length of days in order to enjoy good things?" Shouldst thou, hearing this, make answer, "I am he," God says to thee, "If thou wilt have true and everlasting life, keep thy tongue from evil and thy lips from words of deceit. Forsake evil and do good; seek after peace and pursue it. And when you shall have done these things, Mine eyes shall be upon you and Mine ears shall be open to your prayers. And before you shall call upon Me, I will say, Lo, here I am."

Ps. 33:14-15

Ps. 33:16

Isa. 65:24; 58:9

What can be sweeter to us, beloved brethren, than this voice of the Lord inviting us? Behold, in His loving kindness the Lord points out to us the way of life.

Ps. 15:11

Jan. 4
May 5
Sept. 4

Having, therefore, our loins girt about with faith and the observance of good works, let us, with the Gospel as our guide, go forward on His paths, that we may deserve to see in His kingdom Him Who hath called us. And if we wish to dwell in the tabernacle of His kingdom, we can never attain to it unless we run thither by the practice of good works. But let us ask the Lord with the Prophet, saying to Him: "Lord, who shall dwell in Thy tabernacle; or who shall live on Thy holy mountain?" After this interrogation, brethren, let us hear the Lord making answer and saying: "He who walks without sin, who acts with justice, who thinks truth in his heart, and slanders not with his tongue; who does no evil to his neighbor, nor casts slurs upon his neighbor"; he who hath brought to naught the malignant evil one with all his temptations, and hath repelled him together with his suggestion from his heart, and hath taken hold of his evil thoughts in the very beginning and dashed them against the Rock, which is Christ. These are they who, fearing the Lord, are not puffed up with their own good works, but, knowing that the good that is in them is not of themselves, but from the Lord, they magnify the Lord working in them, saying with the Prophet: "Not to us, O Lord, not to us, but to Thy name give glory." Thus it was that the Apostle Paul imputed nothing of his preaching to himself, saying: "By the grace of God I am what I am." And again he says: "He who boasts, let him boast in the Lord."

Eph. 6:14

1 Thess. 2:12

Ps. 14:1

Ps. 14:2-3

Ps. 14:4

Ps. 136:9

1 Cor. 10:4

Ps. 14:4

Phil. 2:13

Ps. 113b:1

1 Cor. 15:10

2 Cor. 10:17

Hence also the Lord says in the Gospel: "Everyone, therefore, who hears these My words and acts upon them, shall be likened to a wise man who built his house on rock. And the floods came, and the winds blew and beat against that house, but it did not fall, because it was founded on rock." And the Lord, in fulfilment of these His words, daily waits for us to respond by our deeds to His holy admonitions. Therefore are the days of our life lengthened for the amendment of our evil deeds, according to that saying of the Apostle: "Dost thou not know that the goodness of God is meant to lead thee to repentance?" For the loving Lord says: "I desire not the death of the sinner, but that he should be converted and live."

Mt. 7:24-25

Rom. 2:4

Ez. 33:11; 18:23

Jan. 5
May 6
Sept. 5

Having then, brethren, asked the Lord who it is that shall dwell in His tabernacle, we have heard what He commands to those who wish to dwell there; and if we fulfil those commands, we shall be heirs of the kingdom of heaven.

Jan. 6
May 7
Sept. 6

Therefore, our hearts and our bodies must be prepared to fight under holy obedience to His commands; and let us beg of God to supply by the help of His grace that which by nature is lacking to us. And if we desire to escape the pains of hell and to attain to life everlasting, let us, whilst there is yet time, and we abide in this body, and are able to fulfil all these things by this way of light, let us, I say, do with speed now that which will profit us for all eternity.

Prologue

Jan. 7
May 8
Sept. 7

We have, therefore, to establish a school of the Lord's service, in the institution of which we hope to ordain nothing that is harsh or difficult. But if anything somewhat severe be laid down, as reason may dictate, in order to amend faults or preserve charity, do not straightway depart full of fear from the way of salvation, which way cannot be entered upon except by beginnings which are difficult. But when one shall have advanced in this manner of life and in faith, he shall run with his heart enlarged and with an unspeakable sweetness of love on the way of God's commandments. Thus, never departing from His guidance, but persevering in His teaching in the monastery until death, we may by patience share in the sufferings of Christ, that we may merit to be partakers of His kingdom.

Mt. 7:14

Ps. 118:32

1 Pet. 4:13

CHAPTER 1

Of the various kinds of monks

IT IS plain that there are four kinds of monks. The first are the Cenobites, that is, those who live in a monastery, serving under a Rule and an Abbot. The second are the Anchorites, that is, the hermits; those, namely, who not in the first fervor of their conversion, but after long probation in the monastery, have long since learned by the help of many others to fight against the devil, and, being well armed, are able to go forth from the ranks of their brethren to the singlehanded combat of the desert, safe now, even without the consolation of another, to fight with their own strength against the weaknesses of the flesh and their own evil thoughts, God alone aiding them.

Jan. 8
May 9
Sept. 8

The third kind of monks, a most detestable class, is that of the Sarabaites, who, not having been tried by rule or by experience, as gold is tried in the furnace, but, being softened like lead, by their works showing loyalty rather to the world, publicly by means of the tonsure profess their infidelity to God. These in twos or threes, or even alone without a master, shut up in the sheepfolds of their own choosing, not in those of the Lord, have as their law the gratification of their desires; since whatsoever they consider agreeable to their own will and fancy, this

Jan. 9
May 10
Sept. 9

Wis. 3:6
Prov. 27:21

they call holy, and unlawful whatever is not to their choice.

The fourth sort of monks, called Vagabonds, spend all their lives wandering about through different provinces, dwelling three or four days now in one monastery then in another, always roaming about with no fixed abode, given up to their own pleasures and to the excesses of gluttony, and in all things more vicious even than the Sarabaites; of the most wretched manner of life of all these it is better to be silent than to speak. Omitting all reference to these, therefore, let us proceed with the help of the Lord to formulate a rule for the Cenobites, who are the most steadfast kind of monks.

CHAPTER 2

Of the qualities required in the Abbot

AN ABBOT who is worthy to govern a monastery ought always to be mindful of the name he bears, and make his works worthy of the name of a superior. For he is regarded as holding the place of Christ in the monastery, since he is called by that very name, according to those words of the Apostle: "You have received a spirit of adoption as sons, by virtue of which we cry, Abba! Father!" Therefore the Abbot ought not (which God forbid) to teach or ordain or command anything contrary to the law of the Lord; but let his commands and his doctrine be infused into the minds of his disciples as the leaven

Rom. 8:15

Jan. 10
May 11
Sept. 10

of divine justice. The Abbot should likewise remember that at the dreadful judgment of God an account will have to be given both of his teaching and of the obedience of his disciples; he should know, moreover, that the shepherd is responsible for any want of profit which the master may find in his flock. Only then shall he escape condemnation if he is able to show that he has used all pastoral diligence towards his restless and disobedient flock, and employed all manner of care to remedy their corrupt manner of life. Then the shepherd, being acquitted at the Lord's tribunal, can say to the Lord with the Prophet: "I have not hidden Thy justice within my heart; I have declared Thy faithfulness and Thy help, but they have condemned and despised me." And finally, everlasting death shall be the portion of the flock which has been heedless of his ministrations.

Ps. 39:11

Isa. 1:2

Ez. 20:27

Therefore, he who has taken the name of Abbot is obliged to govern his disciples by a twofold manner of preaching: that is, he should show forth all that is good and holy — by his deeds rather than by his words, so that he may declare the commands of the Lord to his docile subjects, indeed, by word; but to the hard of heart, however, and to the less intelligent, let him demonstrate the divine precepts by his deeds. And let him show by his own actions that those things ought not to be done which he has taught his disciples to be against the law of God, lest, while preaching to others, he himself should be rejected, and God should say to him in reproach for

Jan. 11
May 12
Sept. 11

1 Cor. 9:27

Of the Qualities Required in the Abbot

his sin: "Why dost thou declare My statutes and have My covenant in thy mouth, thou that hatest discipline and hast cast My words behind thee?" And again, "Why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye?"

Ps. 49:16-17

Mt. 7:3

Jan. 12
May 13
Sept. 12

[Let him make no distinction of persons in the monastery. Let not one be loved more than another, unless he be found to excel in good works or in obedience. Let not one of noble birth be raised above him who was formerly a slave, unless some other reasonable cause intervene. If, however, justice should demand, and it should seem good to the Abbot to do so, he may promote a brother from any rank whatsoever; but otherwise let them all hold their respective places, because, whether bond or free, we are all one in Christ and bear an equal burden of service under one and the same master: "For there is no respect of persons with God." Only for one reason are we distinguished in His sight: namely, if we are found to be eminent in good works and in humility. Therefore, let equal charity be shown by him to all, and an equal measure of punishment be meted out to all according to their respective deserts.]

Gal. 3:28

Rom. 2:11

Jan. 13
May 14
Sept. 13

In his preaching let the Abbot invariably follow as his rule that injunction of the Apostle: "Reprove, entreat, rebuke"; that is, suiting his actions to circumstances, mingling gentleness with severity, let him show now the rigor of a master, now the loving affection of a father; in other words, he should sternly reprove the undisciplined and

2 Tim. 4:2

the restless; the obedient and the meek and the patient ones, on the other hand, he ought rather to entreat to advance in holiness; but such, however, as are not amenable to correction and are contemptuous of authority, we charge him to rebuke and punish. Let him not shut his eyes to the faults of offenders; but as soon as they make their appearance, let him do his utmost to pluck them out by the roots, remembering the fate of Heli, the priest of Silo.

1 Kgs. 2:12-4:18

Those of good disposition and understanding let him correct for the first or second time with words only; but such as are not upright and are hard of heart, proud, and disobedient, let him chastise at the very first offense with stripes or other corporal punishments, knowing that it is written: "The fool is not corrected with words." And again, "Thou shalt beat thy child with the rod and thou shalt deliver his soul from death."

Prov. 18:2; 29:19

Prov. 23:13-14

The Abbot ought always to remember what he is and what he is called; and that from him to whom much is given much shall likewise be required. Let him consider how difficult and arduous a task he has undertaken—namely, that of ruling souls, and of adapting himself to the dispositions of many. Let him so accommodate and suit himself to all according to the character and intelligence of each one, winning some by kindness, others by reproof, others again by persuasion, that he may not only suffer no loss in the flock committed to him, but may even have cause to rejoice in the increase of a virtuous flock.

Lk. 12:48

Jan. 14
May 15
Sept. 14

Of the Qualities Required in the Abbot

Jan. 15
May 16
Sept. 15

Above all, let him not, while disregarding or undervaluing the salvation of the souls committed to him, be oversolicitous in regard to things transitory, earthly, and perishable; let him always bear in mind that he has taken upon himself the government of souls, of whom he must one day render an account. And lest he should plead in excuse his want of temporal things, let him remember that it is written: "Seek first the kingdom of God and His justice, and all these things shall be given you besides"; and again, "There is no want to them that fear Him."

Heb. 13:17

Mt. 6:3

Ps. 33:10

And let him know that he who has undertaken the government of souls, must prepare himself to render an account. And no matter how large the number of brethren that he has under his care may be, let him be absolutely certain that on the day of judgment he is to render an account to the Lord of all these souls, and without doubt likewise of his own. And thus being ever fearful of the coming judgment of the shepherd concerning the sheep committed to him, whilst he is careful of the accounts of others, he becomes solicitous also of his own. And whilst he ministers by his admonitions towards the betterment of others, he himself becomes freed of his own defects.

Heb. 13:17

Ez. 34:10

CHAPTER 3

Of calling the brethren for counsel

WHENEVER anything of importance is to be done in the monastery, let the Abbot assemble the whole community and himself declare the matter to be treated. And having received the advice of the brethren, let him weigh it within himself, and then do what he shall judge to be most expedient. Moreover, we have said that all are to be called to counsel because it is often to the younger that the Lord reveals what is better.

Jan. 16
May 17
Sept. 16

However, the brethren are to proffer their several opinions with all the subjection of humility, and none should presume to maintain pertinaciously his own opinion, but should rather let the matter rest with the discretion of the Abbot, that all may submit to whatsoever he may consider the better course to follow. Yet, even as it behooves the disciples to obey their master, so also is it incumbent on him to administer all things wisely and justly.

Let all, therefore, follow this Rule as their guide, and let no one decline from it rashly. Let no one in the monastery follow the promptings of his own heart, neither should anyone presume insolently to contend with his Abbot either within or without the monastery. But if one should presume to do so, let him be subjected to the regular punishment. The Abbot, on the other hand, is to do

Jan. 17
May 18
Sept. 17

all things with the fear of God and in the observance of the Rule, since he must know without doubt that he must render to God, the most just Judge, an account of all his decisions.

Rom. 14:12

If matters of less importance concerning the good of the monastery are to be treated, let him take counsel with the seniors only, as it is written: "Do thou nothing without counsel and thou shalt not repent when thou hast done."

Ecclus. 32:24

CHAPTER 4

The instruments of good works

Jan. 18
May 19
Sept. 18

1. First of all, to love the Lord thy God with all thy heart, with all thy soul, and with all thy strength.

Mk. 12:30
Deut. 6:5
Lk. 10:27

2. Then, to love thy neighbor as thyself.

Rom. 13:9

3. Next, not to kill.

Lk. 18:20

4. Not to commit adultery.

Mt. 19:18

5. Not to steal.

Ex. 20:15

6. Not to covet.

Deut. 5:21

7. Not to bear false witness.

Mk. 10:19

8. To honor all men.

1 Pet. 2:17

9. Not to do to another what one would not have done to oneself.

Tob. 4:16

10. To deny oneself in order to follow Christ.

Lk. 9:23

Mt. 16:24

11. To chastise the body.

1 Cor. 9:27

12. Not to seek after luxuries.—

2 Pet. 2:13

13. To love fasting.—

Joel 1:14

14. To refresh the poor.

Tob. 4:7

The Instruments of Good Works

- | | |
|---|--|
| Isa. 58:7
Mt. 25:36
Tob. 1:21
Isa. 1:17
1 Thess. 5:14
Jas. 1:27
Mt. 10:37-38 | 15. To clothe the naked.
16. To visit the sick.
17. To bury the dead.
18. To help in affliction.
19. To console the sorrowing.
20. To keep aloof from worldly actions.
21. To prefer nothing to the love of Christ. |
| Mt. 5:22
Eph. 4:26
Ps. 14:3
Rom. 12:9,18
1 Pet. 4:8

Mt. 5:33-37
Ps. 14:3
1 Thess. 5:15

1 Cor. 6:7
Lk. 6:27-35

1 Pet. 3:9
Mt. 5:10
Tob. 4:14
1 Tim. 3:3
Eccclus. 37:32
Prov. 20:13
Rom. 12:11
1 Cor. 10:10
Wis. 1:11
Ps. 72:28

1 Cor. 4:7

Osee 13:9 | 22. Not to follow the promptings of anger.
23. Not to seek an occasion of revenge.
24. Not to foster deceit in one's heart.
25. Not to make a feigned peace.
26. Not to forsake charity.
27. Not to swear, lest perhaps one perjure oneself.
28. To utter the truth with heart and lips.
29. Not to render evil for evil.
30. To do no wrong to anyone, but to bear patiently any wrong done to oneself.
31. To love one's enemies.
32. Not to speak ill of those who speak ill of us, but rather to speak well of them.
33. To suffer persecution for justice' sake.
34. Not to be proud.
35. Not to be given to wine.
36. Not to be a glutton.
37. Not to be given to sleep.
38. Not to be slothful.
39. Not to be a murmurer.
40. Not to be a detractor.
41. To put one's trust in God.
42. To attribute any good one sees in oneself to God and not to oneself.
43. But always to acknowledge that the evil is one's own, and to attribute it to oneself. |

Jan. 19
May 20
Sept. 19

The Instruments of Good Works

Jan. 20	44. To fear the day of judgment.	Job 31:14
May 21	45. To be in dread of hell.	Mt. 10:28
Sept. 20	46. To desire everlasting life with all spiritual longing.	Phil. 1:23
	47. To keep death daily before one's eyes.	Mt. 24:42
	48. To keep guard at all times over the actions of one's life.	Deut. 4:9
	49. To know for certain that God sees one in every place.	Prov. 5:21
	50. To dash upon Christ one's evil thoughts the instant they come to one's heart, and to manifest them to one's spiritual father.	Ps. 136:9
	51. To keep one's mouth from speech that is wicked or full of guile.	Ps. 33:14
	52. Not to love much speaking.	Prov. 10:19
	53. Not to speak words that are vain or such as provoke laughter.	Mt. 12:36
	54. Not to love much or noisy laughter.	Ecclus. 21:23
	55. To listen willingly to holy reading.	Lk. 11:28
	56. To apply oneself frequently to prayer.	Col. 4:2
	57. Daily with tears and sighs to confess one's sins to God in prayer, and to amend these evils for the future.	Ps. 6:7
	58. Not to fulfil the desires of the flesh.	Gal. 5:16
	59. To hate one's own will.	Ecclus. 18:30
	60. To obey in all things the commands of the Abbot, even though he himself (which God forbid) should act otherwise, being mindful of that precept of the Lord: "What they say, do ye; but what they do, do ye not."	Mt. 23:3
	61. Not to wish to be called holy before one is so, but first to be holy that one may be truly so called.	Mt. 6:1

The Instruments of Good Works

	62. To fulfil the commandments of God daily by one's deeds.	Jan. 21 May 22 Sept. 21
Judith 15:11	63. To love chastity.	
Lev. 19:17	64. To hate no man.	
Jas. 3:14,16	65. To have no jealousy or envy.	
2 Tim. 2:14,24	66. Not to love strife.	
Ps. 130:1	67. To fly from vainglory.	
Lev. 19:32	68. To reverence one's seniors.	
1 Tim. 5:1	69. To love one's juniors.	
	70. To pray for one's enemies in the love of Christ.	
	71. To make peace with those with whom one is at variance before the setting of the sun.	
Eph. 4:26		
Ps. 51:10	72. And never to despair of God's mercy.	

Behold, these are the instruments of the spiritual art, which, if they be constantly employed by day and by night, and delivered up on the day of judgment, will gain for us from the Lord that reward which He Himself has promised: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him." And the workshop in which we are to labor diligently at all these things is the enclosure of the monastery and stability in the community.

CHAPTER 5

Of obedience

Jan. 22
May 23
Sept. 22

THE first degree of humility is obedience without delay. This obedience is characteristic of those who prefer nothing to Christ; who, on account of the holy service to which they have obliged themselves, or on account of the fear of hell, or for the glory of eternal life, as soon as anything has been commanded by their superior, as though it were commanded by God Himself, cannot suffer a moment's delay in fulfilling this command. It is of these that the Lord said: "At the hearing of the ear they have obeyed Me." And again to teachers He says: "He that hears you hears Me." Therefore, such as these, immediately putting aside their private occupation and forsaking their own will, with their hands quickly disengaged and leaving unfinished what they were about, with the instant step of obedience, fulfil by their deeds the word of him who commands; and so, as it were at the same instant, the command of the master and its perfect fulfilment by the disciple are, in the swiftness of the fear of God, speedily carried out together by those upon whom presses the desire of attaining eternal life. These, therefore, seize upon that narrow way of which the Lord says: "Close is the way that leads to life"; inasmuch as they, not living according to their own will, neither obeying their own desires and pleasures, but walking according to the judg-

Ps. 17:45

Lk. 10:16

Mt. 7:14

ment and command of another, live in community and desire to have an Abbot over them. Such as these, without doubt, fulfil that saying of the Lord: "I came not to do My own will, but the will of Him Who sent Me."

Jn. 6:38

But this very obedience will then only be acceptable to God and pleasing to men if what is commanded be done without hesitancy, tardiness, lukewarmness, murmuring, or a manifestation of unwillingness; because the obedience which is given to superiors is given to God; for He Himself has said: "He Who hears you hears Me." And this obedience ought to be given by the disciple with a ready will, because "God loves a cheerful giver." For if the disciple obey with ill will, and murmur not only with his lips but also in his heart, even though he fulfil the command, nevertheless he will not be acceptable to God, who regards the heart of the murmurer; for such a deed he receives no reward; nay, he rather incurs the punishment of murmurers, unless he amend and make satisfaction.

Lk. 10:16

Ecclus. 35:10-11

2 Cor. 9:7

Jan. 23
May 24
Sept. 23

CHAPTER 6

Of silence

LET us act in conformity with that saying of the Prophet: "I said I will guard my ways lest I sin with my tongue; I have put a bridle on my mouth; I was dumb and was humbled and kept silence from good

Jan. 24
May 25
Sept. 24

things." Here the prophet shows that if we ought at times for the sake of silence to refrain even from good words, much more ought we to abstain from evil words on account of the punishment due to sin. Therefore, on account of the importance of silence, let permission to speak be rarely given even to the perfect disciples, even though their words be good and holy and conducive to edification, because it is written: "In the multitude of words there shall not want sin." And elsewhere: "Death and life are in the power of the tongue." For to speak and to teach are the province of the master; whereas that of the disciple is to be silent and to listen. Therefore, if anything is to be asked of the superior, let it be done with all humility and subjection of reverence, lest one seem to speak more than is expedient. Buffoonery, however, or idle words or such as move to laughter we utterly condemn in every place, and forbid the disciple to open his mouth to any such discourse.

Ps. 38:2-3

Prov. 10:19

Prov. 18:21

CHAPTER 7

Of humility

Jan. 25
May 26
Sept. 25

THE Sacred Scripture cries out to us, brethren, saying, "Everyone that exalts himself shall be humbled, and he that humbles himself shall be exalted." In saying this it teaches us that all exaltation is of the nature of pride, which vice the Prophet shows that he took care to avoid, saying:

Lk. 14:11

Ps. 130:1

“Lord, my heart is not proud, nor are my eyes haughty, nor have I walked in great matters, nor in wonderful things above me.” And why? “For if I were not humbly minded, but had exalted my soul, as a child that is weaned from its mother, so would my soul likewise be rewarded.”

Ps. 130:2

Wherefore, brethren, if we wish to gain the summit of humility and speedily to attain to that heavenly exaltation to which we can ascend only by the humility of this present life, we must, by actions which will constantly elevate us, erect that ladder which Jacob beheld in his dream and on which Angels appeared descending and ascending. This descent and ascent we must understand without doubt as being nothing other than that we descend by exaltation and ascend by humility. The ladder itself thus erected is our life in this world, which the Lord, having respect to our humility of heart, lifts up even to heaven. The sides of this ladder we declare to be our body and soul, in which our divine vocation has placed divers rounds of humility and discipline which we must ascend.

Gen. 28:12

Jan. 26
May 27
Sept. 26

Ps. 35:2

The first degree of humility, then, is that a person, always keeping the fear of God before his eyes, should avoid with the utmost care all forgetfulness, and be ever mindful of all that God has commanded. Let him ever reflect in his heart upon the fire of hell, which shall consume for their sins those who condemn God, as well as upon the everlasting life which has been prepared for those who fear

Jan. 27
May 28
Sept. 27

Him. And keeping himself at all times not only from sins and vices—whether of the thoughts, the tongue, the eyes, the hands, the feet, or his own self-will—but also from carnal desires, let him always consider that at all times he is being watched from heaven by God, and that his actions are everywhere seen by the eye of the Divine Majesty, and are every moment reported to Him by His Angels. Of this the Prophet informs us when he shows how God is ever present to our thoughts, saying: “The searcher of hearts and reins is God.” And again: “The Lord knows the thoughts of men, that they are vain.” And he also says: “Thou hast understood my thoughts afar off.” And: “The thought of man shall confess to thee.” In order, therefore, that he may be on his guard against evil thoughts, let the humble brother say ever in his heart: “Then shall I be blameless before Him, if I shall have kept myself from guilt.”

Ps. 7:10

Ps. 93:11

Ps. 138:3

Ps. 75:11

Ps. 17:24

Jan. 28
May 29
Sept. 28

We are indeed forbidden to do our own will by the Scripture when it says to us: “Turn away from thy own will.” And so, too, we beg of God in prayer that His will may be done in us. Rightly, therefore, are we taught not to do our own will when we hearken to that which the Scripture says: “There are ways which seem to men right, but the ends thereof lead to the depths of hell.” Or again, when we pay heed to what is said of the careless: “They are corrupt and have become abominable in their pleasures.”

Ecclus. 18:30

Mt. 6:10

Prov. 14:12; 16:25

Ps. 13:1
Ps. 52:2

Of Humility

As to the desires of the flesh, let us hold as certain that God is always present to us, as the prophet says to the Lord: "Lord, before Thee is all my desire."

Ps. 37:10

We must be on our guard, then, against evil desires, for death is close to the entrance of delight; whence the Scripture commands us, saying: "Go not after thy lusts."

Ecclus. 18:30

Wherefore, since the eyes of the Lord behold the good and the evil, and "the Lord is ever looking down from heaven upon the children of men to see if there is one who understands and who seeks God"; and since the works of our hands are reported to Him, our Creator, day and night by the Angels appointed to watch over us, we must be always on the watch, brethren, lest, as the Prophet says in the Psalm, God should see us at any time declining to evil and become unprofitable; and lest He, though sparing us at the present time because He is merciful and awaits our conversion, should say to us hereafter: "These things hast thou done and I was silent."

Prov. 15:3

Ps. 13:2
Ps. 52:3

Ps. 13:3
Ps. 52:4

Ps. 49:21

The second degree of humility is, that a person, loving not his own will, delight not in gratifying his desires, but carry out in his deeds that saying of the Lord: "I came not to do My own will, but the will of Him Who sent Me." And again the Scripture says: "Self-will merits punishment, but self-constraint wins a crown."

Jn. 6:33

Jan. 29
May 30
Sept. 29

Jan. 30
May 31
Sept. 10

The third degree of humility is, that a person for the love of God submit himself to

Jan. 31
June 1
Oct. 1

Feb. 1
June 2
Oct. 2

his superior in all obedience, imitating thereby the Lord, of Whom the Apostle says: "He became obedient even unto death."

Phil. 2:8

The fourth degree of humility is, that if, in this very obedience, hard and contrary things, nay even injuries, are done to a person, he should take hold silently on patience, and, bearing up bravely, grow not weary nor depart, according to that saying of the Scripture: "He who has persevered to the end shall be saved." And again: "Let thy heart be strengthened and wait thou for the Lord." And, showing how the faithful man ought to bear all things, however contrary, for the Lord, it says in the person of those who suffer: "For Thee we suffer death all the day long; we are regarded as sheep for the slaughter." And, confident in the hope of divine reward, they go on with joy, saying: "But in all these things we overcome because of Him Who has loved us." Similarly in another place the Scripture says: "Thou hast proved us, O Lord; Thou hast tried us as silver is tried by fire; Thou hast led us into the snare, and hast laid a heavy burden on our backs." And to show that we ought to be under a superior, it goes on to say: "Thou hast placed men over our heads."

Mt. 10:22; 24:13
Ps. 26:14

Ps. 43:22
Rom. 8:36

Rom. 8:37

Ps. 65:10-11

Ps. 65:12

Moreover, these, fulfilling the precept of the Lord by patience in adversities and injuries, when struck on one cheek offer the other; to him who takes away their coat they leave also their cloak; forced to walk a mile, they go other two; with Paul the Apostle they bear with false brethren and

Mt. 5:39-41

Of Humility

2 Cor. 11:26 with persecution; and bless those that curse
1 Cor. 4:12 them.

The fifth degree of humility is to hide from one's Abbot none of the evil thoughts that beset one's heart, nor the sins committed in secret, but to manifest them in humble confession. To this the Scripture exhorts us, saying: "Make known thy way unto the Lord, and hope in Him." And again: "Confess to the Lord, for He is good, and His mercy endures forever." So also the Prophet says: "I have made known to Thee my sin, and my fault I have not hidden. I said, 'I will confess against myself my iniquities to the Lord'; and Thou hast forgiven the wickedness of my heart."

Feb. 2
June 3
Oct. 3

The sixth degree of humility is, that a monk be content with all that is mean and poor, and, in all that is enjoined him, esteem himself a sinful and unworthy laborer, saying with the Prophet: "I have been brought to nothing and I knew it not; I am become as a beast before Thee, and (yet) I am always with Thee."

Feb. 3
June 4
Oct. 4

The seventh degree of humility is, that a person not only call himself with his own tongue lower and viler than all men, but also consider himself thus with inmost conviction, humbling himself and saying with the Prophet: "I am a worm and not a man, the reproach of men and the outcast of the people." "I have been exalted and cast down and confounded." And again: "It is good for me that Thou hast humbled me, that I may learn Thy commandments."

Feb. 4
June 5
Oct. 5

Of Humility

Feb. 5
June 6
Oct. 6

The eighth degree of humility is, that a monk do nothing except what the common rule of the monastery or the example of the seniors direct.

Feb. 6
June 7
Oct. 7

The ninth degree of humility is, that a monk restrain his tongue from speaking and, maintaining silence, speak not until questioned, for the Scripture teaches: "In the multitude of words there shall not want sin," and: "The man full of tongue shall not endure on the earth."

Prov. 10:19

Ps. 139:12

Feb. 7
June 8
Oct. 8

The tenth degree of humility is, that one be not easily moved or quick to laughter, because it is written: "The fool lifteth up his voice in laughter."

Ecclus. 21:23

Feb. 8
June 9
Oct. 9

The eleventh degree of humility is, that, when a monk speaks, he do so gently and without laughter, humbly, gravely, and with few and reasonable words, and that he be not boisterous in his speech, as it is written: "A wise man is known by the fewness of his words."

Ecclus. 19:28

Feb. 9
June 10
Oct. 10

The twelfth degree of humility is, that a monk, not only in his heart, but also in his very outward appearance, always show his humility to all who see him; that is, in his work, in the oratory, in the monastery, in the garden, when traveling, in the field, or wherever he may be, whether sitting, walking, or standing, he should always keep his head bent down, his gaze fixed on the ground. Ever mindful of the guilt of his sins, let him consider himself already present before the fearful judgment seat of God, always repeating in his heart what the publican in the

Of the Divine Office at Night

gospel said with his eyes fixed on the earth: "Lord, I, a sinner, am not worthy to raise my eyes to heaven." And again with the Prophet: "I am bowed down and humbled in every way."

Lk. 18:13

Ps. 37:7,9
Ps. 118:107

1 Jn. 4:18

Having, therefore, ascended all these degrees of humility, the monk will presently arrive at that love of God which, when perfect, casts out fear. In this love he shall begin to observe without any labor, and as it were naturally and by habit, all those precepts which previously he had observed not without fear. This he shall do no longer now through fear of hell, but for the love of Christ and out of holy custom and delight in virtue. All this the Lord, through the Holy Ghost, will deign to manifest in His laborer, now cleansed from vice and sin.

CHAPTER 8

Of the Divine Office at night

DURING the winter season, that is, from the first of November until Easter, the brethren will rise at what may reasonably be calculated to be the eighth hour of the night; so that, having rested till somewhat past midnight, they may rise fully refreshed. And the time that remains after the Night Office should be devoted to study by those brethren who still have some of the Psalter or lessons to learn.

From Easter till the first of November let the hour for the Night Office be so arranged

Feb. 10
June 11
Oct. 11

that after a short interval—during which, if necessary, the brethren may leave the oratory—Lauds, which are to be said at day-break, may begin without delay.

CHAPTER 9

Of the number of psalms to be said at the Night Hours

Feb. 11
June 12
Oct. 12

DURING the winter season, having first said the verse, “O God, come to my assistance; O Lord, make haste to help me,” let the words, “O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise,” be next repeated three times, then the third Psalm with the “Glory be to the Father”; after which follows the ninety-fourth Psalm with an Antiphon, or, if not, at least the Psalm itself must be chanted. Next follows a hymn. Then, six psalms with antiphons. These being said, together with a verse, let the Abbot give the blessing, and, all being seated in their places, let three lessons be read by the brethren in turn from the lectionary. After each lesson a responsory is sung, two of them without the “Glory be to the Father,” but after the third, let the cantor say it. As soon as he begins it, let all rise from their seats out of respect and reverence to the Holy Trinity. The books to be read at the Night Office are the divinely inspired books of both the Old and the New Testaments, as also commentaries on them written by the most renowned orthodox and Catholic Fathers.

Ps. 69:2

Ps. 50:17

After these three lessons with their responsories, six other psalms with *Alleluia* are to be sung. After these, there follows a lesson from the Apostle to be said by heart, a verse, and the petition of the Litany, that is, the *Kyrie eleison*, with which the Night Office terminates.

CHAPTER 10

How the Night Office is to be said in Summer

FROM Easter till the first of November let the same order—as regards the number of psalms—be observed as prescribed above, except that, on account of the shortness of the nights, no lessons are to be read from the lectionary. But instead of these three lessons, let one from the Old Testament be said by heart, followed by a short responsory, and the rest as before ordered, so that not fewer than twelve psalms, exclusive of the third and ninety-fourth, be said at the Night Office.

Feb. 12
June 13
Oct. 13

CHAPTER 11

How the Night Office is to be said on Sundays

ON SUNDAYS let the brethren rise earlier for the Night Office, in which the following order is to be observed: six psalms and a verse having been said, as we have above prescribed, and all being seated at their

Feb. 13
June 14
Oct. 14

places in their proper order, let four lessons with their responsories be read from the lectionary, as we have said above; and to the last responsory only let the reader add the "Glory be to the Father," which when he begins, let all reverently rise. After these lessons six other psalms follow in order, with their antiphons and a verse as before; thereafter, four more lessons are to be read, with their responsories, in the manner above prescribed. Next, let three canticles from the prophets be said, as the Abbot shall appoint. These canticles are to be sung with an *Alleluia*. Then, a verse having been said and the Abbot having given the blessing, let four lessons be read from the New Testament as above directed. After the fourth responsory let the Abbot begin the hymn, "We praise Thee, O God." Which hymn being said, the Abbot will read a lesson from the Gospel, while all stand in reverence and awe, and at the end let all answer, "Amen." The Abbot will then intone the hymn, "To Thee be praise"; and after the blessing has been given, let them begin Lauds.

This order for the Night Office is always to be observed on Sunday, in summer as well as in winter, unless perhaps the brethren rise too late (which God forbid), for then some of the lessons or responsories would have to be shortened. Let all care, however, be taken that this does not happen; but if it should, let him through whose neglect it came to pass make due satisfaction to God in the oratory.

CHAPTER 12

How the Office of Lauds is to be said

AT LAUDS on Sunday let the sixty-sixth Psalm first be said directly, without an antiphon. After this let the fiftieth Psalm be said with an *Alleluia*, and then the one hundred seventeenth and the sixty-second; then the Canticle of Blessing and the psalms of praise, a lesson from the Apocalypse, said by heart, a responsory, a hymn, a verse, the canticle from the Gospel, and the Litany, with which the Office ends.

Feb. 14
June 15
Oct. 15

Dan. 3:57-88,56

Pss. 148, 149, 150

CHAPTER 13

How Lauds are to be said on week days

THE Office of Lauds on week days is to commence with the sixty-sixth Psalm directly, without antiphon. This Psalm is to be said slowly, as on Sundays, that the brethren may have time to assemble in choir before the commencement of the fiftieth Psalm, which is to be said with an antiphon. After these, two other psalms are to follow, according to established usage; thus, on Mondays, the two psalms which follow the fiftieth are the fifth and thirty-fifth; on Tuesdays, the forty-second and fifty-sixth; on Wednesdays, the sixty-third and sixty-fourth; on Thursdays, the eighty-seventh and eighty-ninth; on Fridays, the seventy-fifth and ninety-first; on Saturdays, the one hundred forty-second with the canticle from

Feb. 15
June 16
Oct. 16

Deuteronomy; this canticle is to be divided into two parts, each to be followed by the "Glory be to the Father." On the other days let that canticle from the prophets be taken which the Roman Church sings on those days. Then follow the psalms of praise, a lesson from the Apostle, said by heart, a responsory, a hymn, a verse, the canticle from the Gospel, and the Litany, with which the Office ends.

Feb. 16
June 17
Oct. 17

The Office of Lauds and Vespers, however, is never to end without the Lord's Prayer being said aloud by the superior, so that all may hear it, because of the thorns of scandal which are wont to arise; that the brethren, by the covenant which they make in that prayer when they say: "Forgive us our trespasses as we forgive those who trespass against us," may cleanse themselves of such faults. But at the other Offices let the last part only of the prayer be said aloud, so that all may answer: "But deliver us from evil."

Mt. 6:12

Mt. 6:13

CHAPTER 14

How the Night Office is to be said on festivals of the Saints

Feb. 17
June 18
Oct. 18

ON THE Festivals of Saints and all other solemnities, let the Night Office be celebrated as we have prescribed for Sunday, except that the psalms, antiphons, and lessons be said which are proper to the day. The quantity, however, shall remain the same as already appointed.

CHAPTER 15

At which times of the year Alleluia is to be said

FROM the holy feast of Easter until Pentecost, without interruption, let *Alleluia* be said both with the psalms and with the responsories. But from Pentecost until the beginning of Lent, on week days it is to be said with the last six psalms of the Night Office only. On all Sundays, however, outside of Lent, let the canticles, Lauds, Prime, Tierce, Sext and None be said with *Alleluia*; but Vespers with antiphons. The responsories, however, are never to be said with *Alleluia* except from Easter to Pentecost.

Feb. 18
June 19
Oct. 19

CHAPTER 16

How the Work of God is to be performed during the day

Ps. 118:164 AS THE Prophet says, "Seven times in the day I have given praise to Thee," so we shall observe this sacred number of seven if at the hour of Lauds, Prime, Tierce, Sext, None, Vespers, and Complin we fulfil the duties of our service. For it was of these hours that the Prophet said: "Seven times in the day I have given praise to Thee." Of the Night Office the same Prophet said: "At midnight I arose to give praise to Thee." Therefore, at these times let us give praise to our Creator for the judgments of His justice: that is, at Lauds, Prime, Tierce, Sext,

Ps. 118:62

Ps. 118:164

Feb. 19
June 20
Oct. 20

None, Vespers, and Complin; and at night let us rise to give praise to Him.

CHAPTER 17

How many psalms are to be said at these Hours

Feb. 20
June 21
Oct. 21

WE HAVE already arranged the order of the psalms for the Night Office and for Lauds; let us now arrange the remaining Hours. At Prime let three psalms be said separately and not under one "Glory be to the Father." The hymn of this Hour is to be said after the verse, "O God, come to my assistance," before the psalms are begun. At the end of the three psalms let one lesson be recited, a verse, the *Kyrie eleison*, and the concluding prayer, with which the Hour ends.

Tierce, Sext, and None are to be celebrated in the same way: that is, the verse, the hymn proper to each Hour, the three psalms, the lesson, the verse, the *Kyrie eleison*, with concluding prayer. If the community be large, let the psalms be said with antiphons; but if small, let them be said directly.

Let the Office of Vespers consist of four psalms with antiphons. After the psalms a lesson is to be recited; then the responsory, the hymn, the verse, the canticle of the Gospel, the Litany, the Lord's Prayer, and the concluding prayer, with which this Office ends.

Complin consists of three psalms, to be said directly and without an antiphon. After

Order of the Psalms

these psalms follow the hymn proper to that Hour, one lesson, a verse, the *Kyrie eleison*, the blessing with concluding prayer.

CHAPTER 18

In what order the psalms are to be said

Ps. 69:2 **F**IRST of all, at the day hours let this verse always be said: "O God, come to my assistance; O Lord, make haste to help me," and the "Glory be to the Father." Then the hymn proper to each Hour.

Feb. 21
June 22
Oct. 22

At Prime on Sunday four sections of the hundred eighteenth Psalm are to be said. At the other hours, that is, at Tierce, Sext, and None, let three sections each of the same psalm be said.

At Prime on Monday let three psalms be said: namely, the first, second, and sixth. And thus three psalms are to be said at Prime each day until Sunday, in order up to the nineteenth; the ninth and the seventeenth, however, are divided into two sections, each followed by the "Glory be to the Father," so that the Night Office on Sunday may always begin with the twentieth Psalm.

At Tierce, Sext, and None on Monday three sections respectively of the nine remaining sections of the hundred eighteenth Psalm are to be said. This Psalm having been entirely completed on these two days, that is, on Sunday and Monday, let the nine psalms from the hundred nineteenth to the hundred twenty-seventh be said on Tuesday at Tierce,

Feb. 22
June 23
Oct. 23

Sext, and None—three at each Hour. And these psalms are to be repeated at the same Hours every day until Sunday, with the hymns, lessons, and verses remaining the same for all these days, so as always to begin on Sunday with the hundred eighteenth Psalm.

Feb. 23
June 24
Oct. 24

Vespers each day consists of four psalms. These psalms are from the hundred ninth to the hundred forty-seventh, omitting those which are set apart for other Hours: that is, from the hundred seventeenth to the hundred twenty-seventh, the hundred thirty-third, and the hundred forty-second. All the rest are to be said at Vespers. And as there are three psalms wanting, let those of the aforesaid number that are somewhat longer be divided: namely, the hundred thirty-eighth, the hundred forty-third, and the hundred forty-fourth. But the hundred sixteenth, as it is short, is to be joined with the hundred fifteenth. The order of the psalms at Vespers being thus arranged, let the rest, that is, the lessons, the responsories, the hymns, the verses, and the canticles, be said as we have above prescribed. At Complin the same psalms are to be repeated every day: that is, the fourth, the ninetieth, and the hundred thirty-third.

(Feb. 24,
if it be
leap year;
otherwise
it is joined
to the day
preceding)
June 25
Oct. 25

The order of the psalms for the day Hours being now arranged, let all the remaining psalms be equally distributed in the seven Night Offices, the longer psalms being divided into two sections so that twelve psalms may be assigned to each night.

How We Should Say the Divine Office

We particularly admonish that if this distribution of the psalms be displeasing to anyone, he should make any other disposition he may think better. Let him take care, however, above all that each week the entire Psalter of one hundred fifty psalms be recited and be always begun anew at the Night Office on Sunday. For those monks show an exceedingly slothful service in their devotion who, within the course of a week, sing less than the entire Psalter with the usual canticles, since we read that our holy Fathers resolutely performed in a single day what we tepid monks but hope to achieve in an entire week.

CHAPTER 19

How we should say the Divine Office

WE BELIEVE that the Divine Presence is everywhere, and that the eyes of the Lord behold the good and the evil in every place. Especially, however, do we without any doubt believe this to be true when we are assisting at the Work of God. Therefore let us always be mindful of what the Prophet says. "Serve the Lord with fear"; and again: "Sing wisely"; and: "In the sight of the angels I will sing praise to Thee." Therefore let us consider how we ought to conduct ourselves in the presence of God and His

Feb. 24
(Feb. 25)
June 26
Oct. 26

Prov. 15:3

Ps. 2:11

Ps. 46:8

Ps. 137:1

Of Reverence at Prayer

angels, and so assist at the Divine Office that our mind may be in harmony with our voice.

CHAPTER 20

Of reverence at prayer

Feb. 25
(Feb. 26)
June 27
Oct. 27

IF, WHEN we wish to bring anything to the notice of men in high station, we do not presume to do so except with humility and reverence, how much more ought we with all humility and purity of devotion to offer our supplication to the Lord God of all things? And let us remember that we shall be heard not because of much speaking, but for our purity of heart and tears of compunction.

Mt. 6:7

Therefore prayer ought to be short and pure, unless perchance it be prolonged by the inspiration of Divine Grace. In community, however, let prayer always be short, and at the signal given by the superior let all rise together.

CHAPTER 21

Of the deans of the monastery

Feb. 26
(Feb. 27)
June 28
Oct. 28

IF THE community is rather large, let there be chosen from it brethren of good repute and holy life to be appointed deans. Let

Deut. 1:13-15

Ex. 18:21-22

these exercise authority over their charges in all things according to the commandments of God and the orders of their Abbot. Let such men be chosen as deans to whom the Abbot may safely entrust a share of his burdens. And let them not be chosen according to rank, but according to the merit of their lives and their learning and wisdom.

If any one of these, having become proud, be found worthy of blame, and, after being thrice corrected, refuse to amend, let him be deposed and another put in his place who is worthy. The same we require to be observed in reference to the Prior.

CHAPTER 22

How the monks are to sleep

LET each one sleep in a separate bed, receiving bedding suitable to monastic manner of life as the Abbot shall appoint. If possible, let all sleep in one place; but if the number does not permit this, let them sleep in tens or twenties with the seniors who have charge of them. A lamp shall burn constantly in the cell until morning. Let them sleep clothed and girded with cinctures or cords; but let them not have knives at their sides while they sleep, lest perhaps they wound themselves in their sleep. Being thus always ready, the monks shall rise without delay when the signal is given, and vie with one another in hastening to the Work of God, yet with all gravity and modesty.

Feb. 27
(Feb. 28)
June 29
Oct. 29

Of Excommunication for Faults

The junior brethren are not to have their beds near each other, but are to be intermingled with the seniors. And when the brethren rise for the Work of God, let them gently encourage one another because of the excuses of those who are given to sleep.

CHAPTER 23

Of excommunication for faults

Feb. 28
(Feb. 29)
June 30
Oct. 30

IF ANY brother be found to be contumacious, or disobedient, or proud, or a murmurer, or in any way opposed to the Holy Rule and the orders of his seniors, or contemptuous, let him, according to our Lord's commandment, be admonished once or twice privately by his seniors. If he does not amend, let him be rebuked in public before all. But if even then he does not correct himself, let him be subjected to excommunication, if he understands the nature of that punishment. Should he, however, not be amenable to such corrections, let him be subjected to corporal punishment.

Mt. 13:15

CHAPTER 24

What the nature of the excommunication should be

Mar. 1
July 1
Oct. 31

THE nature of the excommunication or punishment should be measured according to the gravity of the fault, the estimation

of which shall be left to the judgment of the Abbot.

If a brother be found guilty of a lighter fault, let him be excluded only from the common table. This shall be the rule for one excluded from the common table: he shall intone neither psalm nor antiphon in the oratory, nor shall he read a lesson until he has made satisfaction. Let him take his meals alone after those of the brethren, in the measure and at the time that the Abbot shall think best for him; so that if, for example, the brethren eat at the sixth hour, let him eat at the ninth; if they eat at the ninth, let him eat in the evening, until by proper satisfaction he obtains pardon.

CHAPTER 25

Of more serious faults

THAT brother who is found guilty of a more serious fault shall be excluded both from the table and from the oratory. None of the brethren shall associate with him or speak to him. Let him be alone at the work enjoined him, and continue in the sorrow of his penance, remembering that dreadful sentence of the Apostle: "Such a one is delivered to Satan for the destruction of the flesh that his spirit may be saved in the day of the Lord." He shall take his food alone in the measure and at the time that the Abbot shall think best for him. He is not to receive a

Mar. 2
July 2
Nov. 1

1 Cor. 5:5

blessing from those who pass by him, neither is his food to receive the usual blessing.

CHAPTER 26

Of those who, without leave of the Abbot, associate with the excommunicated

Mar. 3
July 3
Nov. 2

IF ANY brother presume without the Abbot's leave to associate in any way with him who is excommunicated, or to speak with him or to send him a message, he shall incur the same punishment of excommunication.

CHAPTER 27

Of the solicitude the Abbot should exercise toward the excommunicated

Mar. 4
July 4
Nov. 3

LET the Abbot with all solicitude exercise care concerning the offending brethren, for "They that are in health need not a physician but they that are ill." And therefore, like a wise physician, he should use every possible means: he should send as it were secret consolers to sympathize with him, that is, brethren of mature years and wisdom, who may, as it were, secretly console the wavering brother and induce him to make humble satisfaction, and comfort him lest, perchance, he be overwhelmed by too much sorrow.

Mt. 9:12

2 Cor. 2:7

Of Those Who do not Amend

Moreover, as the Apostle says, "Assure him of your love for him," and let all pray for him. For the Abbot is obliged to exercise the greatest solicitude toward the erring brethren and to strive with all prudence and zeal lest he lose any of the sheep entrusted to him. He should know that he has received charge over souls that are weak and not a high-handed rule over the strong. And let him fear the threat of the Prophet, through whom God says: "You took to yourselves that which was fat; and that which was weak you rejected." Let him imitate the loving example of the Good Shepherd, Who, leaving the ninety-nine sheep on the mountains, went to seek the one that had gone astray; on whose weakness He had such compassion that He deigned to lay it on His own Sacred Shoulders and thus bring it back to the flock.

2 Cor. 2:8

Ez. 34:3,4

Jn. 10:11

Heb. 4:15

Mt. 18:12-14

CHAPTER 28

Of those who, though often corrected, do not amend

IF ANY brother who has been frequently corrected for some fault, or even excommunicated, does not amend, let a more severe punishment be applied: that is, let the punishment of stripes be imposed upon him. But if even then he does not correct himself, or perhaps (which God forbid), being puffed up with pride, should even wish to defend

Mar. 5
July 5
Nov. 4

Of the Brethren Who Leave the Monastery

his deeds, then let the Abbot do as a skilled physician. If he has applied the ointment and unction of his admonitions, the remedies of the Holy Scriptures, and at last the burning of excommunication or the punishment of stripes, and if he see that his zeal avails nothing, let him make use of that which is still more powerful: namely, his own prayers and those of all the brethren for him, that the Lord, Who can do all things, may work a cure in the sick brother. But if he be not healed even by this means, let the Abbot then finally use the sword of separation, as the Apostle says: "Expel the wicked man from your midst"; and again: "If the unbeliever departs, let him depart," lest one diseased sheep should contaminate the whole flock.

1 Cor. 5:13

1 Cor. 7:15

CHAPTER 29

Whether the brethren who leave the monastery are to be received again

Mar. 6
July 6
Nov. 5

IF ANY brother who through his own fault departs or is cast out of the monastery wishes to return, let him first promise entire amendment of the fault on account of which he left; and then let him be received back into the lowest rank, that thus his humility may be tried. Should he again depart, let him be taken back until the third time. But let him know that thereafter all opportunity to return will be denied to him.

CHAPTER 30

How young boys are to be corrected

EVERY age and understanding should have its proper measure. Therefore, as often as boys, or those who are under age, or such as cannot fully understand the nature of excommunication commit faults, let them be punished either by severe fasting or sharp blows, in order that they may be corrected.

Mar. 7
July 7
Nov. 6

CHAPTER 31

Of the cellarer of the monastery

LET there be chosen out of the community as cellarer of the monastery a man who is wise and mature of character, temperate, not greatly given to eating, not haughty, nor turbulent, nor offensive, nor indolent, nor wasteful, but one who fears God and will be as it were a father to the whole community.

Mar. 8
July 8
Nov. 7

Let him have charge of all things, but do nothing without the permission of the Abbot. Let him watch over all that is entrusted to him. Let him not give offense to the brethren. If, however, a brother ask him unreasonably for anything, let him not wound his feelings by spurning him, but let him reasonably and with humility refuse him who thus asks amiss. Let him be watchful over his own soul, ever mindful of that saying of the Apostle: "He that has fulfilled well this office will acquire a good position."

1 Tim. 3:13

Of the Cellarer of the Monastery

Let him care with special solicitude for the sick, the young, the guests, and the poor, knowing without doubt that he will have to render an account of all these on the day of judgment. Let him look upon all the vessels and goods of the monastery as though they were the consecrated vessels of the altar. He is not to consider anything negligible. Let him not be covetous, or wasteful, or a squanderer of the goods of the monastery. He should do all things in moderation and according to the bidding of his Abbot.

Mar. 9
July 9
Nov. 8

Above all things let him have humility; and if he have not wherewith to satisfy the demands of a brother, let him give at least a kind answer, for it is written: "A good word is above the best gift." He himself should keep under his care all that the Abbot shall have entrusted to him, and should not presume to meddle with what is forbidden him. Let him distribute to the brethren their appointed allowance of food without arrogance or delay, that they may not be scandalized, mindful of what the Word of God says he deserves who "shall scandalize one of these little ones."

Eccclus. 18:17

Mt. 18:6

If the community be large, let assistants be given him, by whose aid he may with a peaceful mind discharge the office committed to him. At their proper times, let those things be given that need to be given, and those things asked for that are required, that no one may be troubled or grieved in the house of God.

CHAPTER 32

Of the tools and property of the monastery

LET the Abbot appoint brethren on whose manner of life and character he can rely to have charge of the tools, the clothing, and other property of the monastery; and let him, as he shall think fit, consign to their charge the various things that are to be kept and collected again after their use. Of these things let the Abbot keep a list, that, as the brethren succeed each other to different employments, he may know what he gives out and what he receives back. If anyone treats the property of the monastery in a slovenly or negligent manner, let him be corrected; if he do not amend, let him be subjected to the regular punishment.

Eccclus. 42:7

Mar. 10
July 10
Nov. 9

CHAPTER 33

Whether the monks are to have anything of their own

ABOVE all, let this vice be rooted out of the monastery: namely, that one presume to give or to receive anything without leave of the Abbot, or to keep anything as his own, absolutely anything at all: either a book or a writing tablet or a pen or anything whatsoever; since they are to have not even their bodies or their wills in their own keeping.

Mar. 11
July 11
Nov. 10

They may, however, expect to receive from the father of the monastery all that is necessary; but they may not keep what the Abbot has not given or permitted. Let all things be common to all, as it is written, but let no one call anything his own or claim it as such. Should, however, anyone be found addicted to this most wicked vice, let him be twice admonished; if he do not amend, let him be subjected to punishment.

Acts 4:32

CHAPTER 34

Whether all without distinction are to receive that which is necessary

AS IT is written, "Distribution was made to each one according as he had need." By this we do not mean that there should be respect of persons (which God forbid); however, let consideration be had of infirmities. Accordingly, when one requires less, let him give thanks to God and be not distressed; when, however, one requires more, let him be humbled at his infirmity, and not grow arrogant because of the charity shown him. Thus all members shall be in peace. Above all things let not the evil of murmuring be manifest for any cause whatsoever, by any word or sign at all. If anyone be found guilty in this, let him be subjected to very severe punishment.

Acts 4:35

Rom. 2:11

Mar. 12
July 12
Nov. 11

CHAPTER 35

Of those who serve by week in the kitchen

ALL THE brethren, except those who are hindered by sickness or by some occupation of great moment, shall serve each other by turns, so that no one be excused from duty in the kitchen, for thereby a very great reward is obtained. Helpers, however, are to be given to the weaker brethren, that they may perform this duty without being overburdened; thus let all have helpers according as the number of the community or the situation of the place may require. If the community be large, let the cellarer be excused from the service in the kitchen; likewise any others, as we have said, who are engaged in matters of greater utility. But let the rest serve one another in turn with all charity.

Mar. 13
July 13
Nov. 12

Let him who is retiring from his week's service on Saturday set everything in cleanly order. He is to wash the towels with which the brethren wipe their hands and feet; and both he who is finishing his service and he who is entering on it are to wash the feet of all. The utensils connected with his office he is to deliver up clean and in good condition to the cellarer, who in turn shall then consign them to him who is entering on his office, that he may know what he gives out and what he receives back.

Of the Sick Brethren

Mar. 14
July 14
Nov. 13

An hour before the meal these weekly servers shall receive, over and above the appointed allowance, a portion of wine and bread, so that they may serve their brethren at mealtime without murmuring or excessive fatigue. On solemn feast days, however, they are to keep the fast until after Mass.

On Sunday, as soon as Lauds are ended, both the incoming and the outgoing servers for the week shall cast themselves on their knees before all and ask their prayers. He who is ending his week shall say this verse: "Blessed art Thou, Lord God, Who hast helped me and comforted me." After this has been thrice repeated, let him receive the blessing. He who is entering on his office shall then follow and say: "O God, come to my assistance; O Lord, make haste to help me." This also is to be repeated thrice by all; and having received the blessing, let him enter on his office.

Dan. 3:52

Ps. 85:17

Ps. 69:2

CHAPTER 36

Of the sick brethren

Mar. 15
July 15
Nov. 14

BEFORE all things and above all things care is to be taken of the sick, so that they may be served in very deed as Christ Himself; for He has said: "I was sick and you visited Me"; and, "As long as you did it for one of these My least brethren, you did it for Me." But let the sick themselves consider that they are being served for the honor of God, and not grieve the brethren who are

Mt. 25:36

Mt. 25:40

serving them by superfluous demands. Yet, they shall be patiently borne with, because by serving such as these a more abundant reward is obtained. Therefore, the Abbot shall take the greatest care that they suffer no neglect.

Let a cell be set apart for the sick brethren, and one be appointed to serve them who fears God and is diligent and careful. Let the use of the baths be granted to the sick as often as it shall be expedient; but to those who are well, and especially to the young, it shall be seldom permitted. The use of meats, too, shall be permitted to the sick and to the very weak, that they may recover their strength. But when they have recovered their strength, let them all abstain from meat in the accustomed manner. Let the Abbot take all possible care that the sick be not neglected by the cellarers or those appointed to serve them; for he is held responsible for whatever failures his disciples are guilty of.

CHAPTER 37

Of old men and children

ALTHOUGH human nature itself is inclined to consideration as regards these ages, namely, that of old men and children, yet the authority of the Rule should also provide for them. Let their weakness be always taken into account and let the full rigor of

Mar. 16
July 16
Nov. 15

Of the Reader for the Week

the Rule as regards food be in no way exacted in their regard; but let a kind consideration be had for them, and let them eat before the regular hours.

CHAPTER 38

Of the reader for the week

Mar. 17
July 17
Nov. 16

THERE shall always be reading at table while the brethren are eating. Yet he should not presume to read there who by mere chance shall have taken up the book; but let him who is to read throughout the week enter on his office on Sunday.

He who is entering on this service shall, after Mass and Communion, ask of all to pray for him that God may keep from him the spirit of pride. And let this verse be thrice said in the oratory by all, he himself beginning it: "O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise." Then, having received the blessing, let him enter on his duties as reader.

Ps. 50:17

The most profound silence shall be kept at table so that the whispering or voice of no one save that of the reader alone be heard there. The brethren will so help each other to what is necessary as regards food and drink that no one may have need to ask for anything. Should, however, something be required, let it be asked for by means of some sign rather than by words. Let no one ask any question there concerning what is being read or anything else, lest occasion be given

to the Evil One; unless perhaps the superior should wish to say something briefly for the edification of the brethren. The brother who is reader for the week shall receive refreshment before he begins to read, because of the Holy Communion, and lest it be too hard for him to fast so long. After the meal he shall eat with the weekly cooks and servers. The brethren are not to read or sing according to rank; but only those are to discharge these duties who can do so to the edification of the hearers.

CHAPTER 39

Of the measure of food

WE THINK it sufficient for the daily meal, whether at the sixth or the ninth hour, that there be at all the tables two dishes of cooked food because of the weaknesses of different persons; so that he who perhaps cannot eat of the one may make his meal of the other. Therefore, let two cooked dishes suffice for the brethren; and if there be any fruit or fresh vegetables, let a third dish be added. Let a full pound of bread suffice for each day, whether there be but one meal or both dinner and supper. If they are to take a second meal, let a third part of the pound be reserved by the cellarer, to be given to them at supper. But if the work has been rather heavy, it shall be in the discretion and power of the Abbot to make some addition,

Mar. 18
July 18
Nov. 17

Of the Measure of Drink

if he think it expedient, provided that excess be avoided above all things, that no monk be ever guilty of surfeiting; for nothing is more unworthy of any Christian than gluttony, as our Lord says: "Take heed to yourselves, lest perhaps your hearts be overcharged with self-indulgence and drunkenness." Let not the same quantity be allowed to children of tender years, but a smaller amount than that allowed to their elders, so that frugality may be observed in all things. All, however, except the very weak and the sick, are to abstain from eating the flesh of four-footed animals.

Lk. 21:34

CHAPTER 40

Of the measure of drink

Mar. 19
July 19
Nov. 18

"**E**ACH one has his own gift from God, one in this way, and another in that."

1 Cor. 7:7

Hence, it is with some hesitation that we undertake to determine the measure of nourishment for others. However, making due allowance for the infirmity of the weak, we think that a hemina of wine a day is sufficient for each. But let those to whom God grants the gift of abstinence know that they shall receive their reward. If either the nature of the place, or the labor, or the heat of summer require more, it shall be in the power of the superior to grant it, care being taken in all things that self-indulgence or drunkenness do not creep in. Although we read that wine is

Eccius. 19:2

by no means a drink for monks, yet, since in our days the monks cannot be convinced of this, let us at least agree to this, that we do not drink to satiety, but sparingly, because "Wine maketh even the wise to fall away." Should, however, the nature of the place be such that not even the above-mentioned measure can be had, but much less, or even none at all, let those who dwell there bless God and not murmur. This above all do we admonish, that they be without murmuring.

CHAPTER 41

At what hours the brethren are to take their meals

FROM the holy feast of Easter until Pentecost the brethren shall dine at the sixth hour and take their supper in the evening. From Pentecost, throughout the summer, if the brethren have not to work in the fields or if the heat of the summer be not oppressive, let them fast on Wednesdays and Fridays until the ninth hour; but on the other days let them dine at the sixth hour. Indeed, dinner at the sixth hour may be the rule every day, at the discretion of the Abbot, should they be employed at field labor or should the heat of the summer be excessive. In general, let him so temper and arrange all things that souls may be saved and that the brethren may fulfil their tasks without any murmuring.

Mar. 20
July 20
Nov. 19

That No One may Speak after Complin

From the thirteenth of September until the beginning of Lent, let the brethren always dine at the ninth hour. During Lent, however, until Easter let them dine in the evening. Yet this evening meal is to be so regulated that they shall not need the light of lamps while eating. Let all things be finished while there is yet daylight. Indeed, at all times, whether on days of two meals or on fast days, let the hour of meals be so regulated that everything be done by daylight.

CHAPTER 42

That no one may speak after Complin

Mar. 21
July 21
Nov. 20

MONKS ought to have a zeal for silence at all times, but especially during the hours of the night. Therefore at all times, whether on days of fasting or on other days, let this be the rule: if it be not a fast day, as soon as they have risen from supper, let them all assemble together and let one read the Conferences or Lives of the Fathers, or indeed anything else that may serve to edify the hearers; but not the Heptateuch, or the Books of Kings, for it would not be of profit to those of weak understanding to hear those parts of Scripture at that hour; at other times, however, they may be read.

If it be a fast day, then shortly after Vespers let them assemble for the reading, as we have said. Four or five pages are to be read, or as much as the time allows, so that during

Of Those Who Come Late

the time consumed by this reading all—even such as may be occupied in some work assigned them—may come together. All, therefore, being assembled, let them say Complin; and on coming out from Complin no one shall be allowed thereafter to speak to anyone. But if one be found to have violated this rule of silence, let him be subjected to severe punishment—unless the presence of guests make it necessary, or, perhaps, the Abbot give one a command. But even this must be done becomingly and with all gravity and moderation.

CHAPTER 43

Of those who come late to the Work of God or to the table

AT THE hour of Divine Office let each one, as soon as he hears the signal, lay aside whatever he may be engaged with and respond with all speed, yet also with gravity, that no occasion be given for levity. Let nothing, then, be preferred to the Work of God.

Should anyone come to the Night Office after the “Glory be to the Father” of the ninety-fourth Psalm—which for this reason we wish to be said very deliberately and slowly—let him not stand in choir in his usual place, but in the lowest place, or in a place which the Abbot may have set apart for such negligent ones, until at the completion

Mar. 22
July 22
Nov. 21

Of Those Who Come Late

of the Office he may do penance by public satisfaction. We have thought that these should stand in the lowest place, or apart from the others for this reason, that, being seen by all, they may be brought by very shame to a sense of duty. Moreover, if they should remain outside the oratory, there might be someone who would either return to bed and sleep, or else sit outside and give himself to idle talk and thus furnish occasion to the Evil One. Let him enter, therefore, that he may not miss the entire Office, and may amend for the future.

At the day hours, if one should come to the work of God after the Verse and the “Glory be to the Father” of the first psalm that is said after the Verse, let him stand in the last place, as we have ordered above; and let him not presume to join himself to the choir in their chanting until he has made satisfaction, unless, perhaps, the Abbot may give him permission to do so; but even then, he is to make satisfaction for his fault.

Mar. 23
July 23
Nov. 22

Should anyone, through his own negligence or fault, fail to come to table before the verse—so that all may say the verse and the other prayers usual before meals in common, and sit down to table together—he shall be reprimanded the first and second time he is guilty of this offense. Should he commit the same offense the third time, he shall be excluded from the common table and shall take his meals alone; moreover, he shall be deprived of his portion of wine until he shall

have made satisfaction and amended. He who is not present at the verse which is said after meals shall undergo the same punishment.

Let no one presume to take any food or drink before or after the appointed time. However, if something is offered to anyone by the superior, and he disdainfully refuses it, and then afterwards wishes to have what he refused, let him not have either this or anything else until he makes proper satisfaction.

CHAPTER 44

How those are to make satisfaction who are excommunicated

HE WHO for more serious faults is excluded from the oratory and the common table must, at the hour when the Work of God is being performed in the oratory, lie prostrate at the door of the oratory in silence; and thus, with his face to the ground and his body prone, let him cast himself at the feet of all as they go forth from the oratory. And let him do this until the Abbot judge that he has made due satisfaction. Then, when the Abbot bids him, let him come and cast himself at the feet of the Abbot and then of all the brethren, that they may pray for him. After which, if the Abbot so order, let him be received back into the choir, but in the rank the Abbot shall appoint him; yet so that he presume not to intone a psalm or a lesson or perform any other duty in the

Mar. 24
July 24
Nov. 23

Of Those Who Make Mistakes

oratory unless the Abbot again command him. Moreover, at every hour, when the Work of God is ended, let him cast himself on the ground in the place where he stands, and so make satisfaction until the Abbot bids him cease from this penance. He who for lighter faults is excluded only from the common table is to make satisfaction in the oratory as long as the Abbot bids him do so; he shall continue until he gives him his blessing and says that he has made sufficient satisfaction.

CHAPTER 45

Of those who make mistakes in the oratory

Mar. 25
July 25
Nov. 24

IF ANYONE, while reciting a psalm, responsory, antiphon, or lesson, make a mistake and do not make satisfaction, humbling himself before all, let him be subjected to more severe punishment, inasmuch as he refused to repair by humility the fault he committed through negligence. Boys shall receive corporal punishment for similar faults.

CHAPTER 46

Of those who commit any other faults

Mar. 26
July 26
Nov. 25

IF ANYONE, while engaged in any sort of work, whether in the kitchen, in the cellar, in serving, in the bakery, in the garden, in

Of Announcing the Work of God

any occupation, or in any place, shall do anything amiss or break or lose anything or offend in any way whatever, and shall not come at once before the Abbot or the community and of his own accord do penance and confess his fault, let him be more severely punished if it be revealed by another. If, however, the guilt of his offense be hidden in his own soul, let him manifest it to the Abbot only or to the spiritual seniors, who know how to heal their own wounds and not to disclose or publish those of others.

CHAPTER 47

Of announcing the hour for the Work of God

IT SHALL be the duty of the Abbot to announce the hour for the Work of God both by day and by night, either by giving the signal himself or by assigning this task to such a careful brother that all things may be done at their proper times.

Mar. 27
July 27
Nov. 26

Let those who have been commanded intone the psalms and antiphons, each in his order, after the Abbot. Let no one presume to sing or to read unless he can fulfil this office to the edification of the hearers. And let it be done with humility, gravity, and reverence, and by him whom the Abbot has appointed.

CHAPTER 48

Of the daily manual labor

Mar. 28
July 28
Nov. 27

IDLENESS is the enemy of the soul. Therefore, the brethren should be occupied at certain times in manual labor, and at other fixed hours in holy reading. We think, therefore, that the times for each may be disposed as follows: from Easter to the fourteenth of September, going forth in the morning, they are to labor at whatever is necessary from the first to about the fourth hour. From the fourth until about the sixth hour let them apply themselves to reading. After the sixth hour, on rising from table, let them rest on their beds in all silence; or if perhaps one should wish to read alone, let him so read as not to disturb anyone else. Let None be said somewhat earlier—at the middle of the eighth hour; then let them again work at whatever is to be done until Vespers. If, however, the needs of the place or poverty should require that they occupy themselves in gathering in the harvest, let them not take it ill, because then they are truly monks if they live by the labor of their hands as did our Fathers and the Apostles. Let all things, however, be done in moderation on account of the weak.

1 Cor. 4:12

Mar. 29
July 29
Nov. 28

From the fourteenth of September till the beginning of Lent they are to devote themselves to reading till the end of the second hour. At the second hour let Tierce be said, after which they should all labor until None

at the work appointed them. At the first signal for the hour of None let all cease from their work so as to be ready as soon as the second signal is given. After the meal let them apply themselves to their reading or to the psalms.

During Lent, from the morning till the end of the third hour, let them devote themselves to reading; then until the end of the tenth hour let them labor at what is appointed them. During these days of Lent each one is to receive a book from the library, which books are to be read through thoroughly. These books are to be given out at the beginning of Lent. Above all, let one or two seniors be appointed to go around the monastery during the hours when the brethren are engaged in reading, to see that no brother be found who is slothful or who is giving himself to idleness or gossip instead of applying himself to his reading, so that he is not only doing harm to himself but is also a source of distraction to others. If such a one be found (which God forbid), let him be corrected a first and a second time; if he do not amend, let him be subjected to regular punishment in such a way that the rest may be filled with fear. Moreover, no brother is to associate with another at forbidden hours.

1 Tim. 5:20

On Sunday they are to devote themselves to reading, with the exception of those who are assigned to various duties. But if there be one who is so negligent and slothful as to be unwilling or unable to meditate or read, let some work be given him to do, so that he

Mar. 30
July 30
Nov. 29

may not be idle. As for those brethren who are sickly or weak, let such a work or craft be assigned them that they may be neither idle nor oppressed by the burden of their labor, so as to quit the monastery. The Abbot will take their weakness into consideration.

CHAPTER 49

Of the observance of Lent

Mar. 31
July 31
Nov. 30

ALTHOUGH the life of a monk ought at all times to have the aspect of Lenten observance, yet, since few have strength enough for this, we exhort all during these days of Lent to lead lives of the greatest purity, and to atone during this holy season for all the negligences of other times. This we shall do in a worthy manner if we refrain ourselves from all sin and give ourselves to prayer with tears, to reading, to compunction of heart, and to abstinence. Therefore during these days let us add something to our ordinary burden of service, such as private prayers or abstinence from food and drink, so that each one may offer up to God in the joy of the Holy Ghost something over and above the measure appointed to him: that is, let him deny his body in food, in drink, in sleep, in superfluous talking, in mirth, and withal long for the holy feast of Easter with the joy of spiritual desire.

1 Thess. 1:6

Let each one, however, make known to his Abbot what he offers up, and let it be done

with the assistance of his prayers and with his permission; because that which is done without the permission of the spiritual father will be imputed to presumption and vainglory, and will merit no reward. All things, therefore, are to be done with the permission of the Abbot.

CHAPTER 50

Of the brethren who are working at a distance from the oratory, or who are on a journey

THOSE brethren who are working at a great distance and, in the judgment of the Abbot, cannot come to the oratory at the appointed hours, shall perform the Work of God in the fear of the Lord and on bended knee in the place where they are occupied. Similarly, those who are sent on a journey should not omit the canonical hours, but, to the best of their ability, should perform them where they are, and not neglect the obligation of their service.

Apr. 1
Aug. 1
Dec. 1

CHAPTER 51

Of the brethren who are not traveling a great distance

BRETHREN who go out on any business and expect to return to the monastery on the same day should not presume to take any food while outside the monastery, even

Apr. 2
Aug. 2
Dec. 2

Of the Oratory of the Monastery

though they be invited by someone, unless perhaps the Abbot command them to do so. If they act contrary to this rule, let them be excommunicated.

CHAPTER 52

Of the oratory of the monastery

Apr. 3
Aug. 3
Dec. 3

LET the oratory be what it is called; and let nothing else be done there or kept there.

When the work of God is finished, let all leave with the most profound silence, and let reverence be shown to God; so that a brother who may wish to pray alone may not be hindered by the ill conduct of another. But if another should wish to pray in private, let him enter without ostentation, and pray not in a loud voice, but with tears and fervor of heart. Whoever is not disposed to pray in this manner should not be permitted to remain in the oratory after the Work of God is finished, lest, as has been said, another should be hindered.

CHAPTER 53

Of the reception of guests

Apr. 4
Aug. 4
Dec. 4

LET all guests arriving at the monastery be received as Christ Himself, for He will one day say, "I was a stranger and you took Me in." And let due honor be paid to all,

Mt. 25:35

Gal. 6:10 especially, however, to those who are of the household of the faith and to strangers.

When, therefore, a guest is announced, let him be met by the superior or by the brethren with all the marks of charity. Let them first pray together and then give the kiss of peace; but this kiss of peace must not be given without prayer having first been said, because of the delusions of the devil. In the salutation itself let all humility be shown. Both on their arrival and on their departure, Christ, Who is indeed received, shall be worshipped in all the guests by an inclination of the head or a full prostration of the body. After the guests have been received, let them be led to prayer, and then let the superior, or one authorized by him, sit with them; let the Divine Law be read before the guest that he may be edified; and then let all kindness be shown him. The superior may break the fast on account of a guest, unless it happens to be a principal fast day which cannot be broken. The brethren, however, shall observe the regular fasting. Let the Abbot pour water on the hands of the guest; and both he and the whole community shall wash the feet of all the guests. After this washing let them say this verse: "We have received Thy mercy, O God, in the midst of Thy temple." Let great care and solicitude be shown particularly in the reception of the poor and of travelers, because it is in them that Christ is more especially received; for, as regards

Ps. 47:10

the rich, the very fear one has for them procures them honor.

Apr. 5
Aug. 5
Dec. 5

Let the kitchen for the Abbot and the guests be apart by itself, so that guests, who are never lacking in a monastery, may not disturb the brethren, coming as they do at uncertain hours.

Two brothers who are fully competent shall be annually appointed to serve in this kitchen. According as these shall have need, let helpers be given them, that they may serve without murmuring. On the other hand, should their office not give them sufficient occupation, they are to go out to whatever work is commanded them. And not only with regard to these, but also in all the offices in the monastery let this be the rule, that, when they shall have need, helpers be given them; and again, when they are unoccupied, they are to do what they are commanded. Moreover, let a brother whose soul is possessed by the fear of God have the guest house assigned to his care. Let a sufficient number of beds be provided here; and let the house of God be wisely governed by wise men. No brother who is not commanded to do so is permitted to associate with the guests or to converse with them. But if he chance to meet them or to see them, let him salute them humbly, as we have said, and having asked their blessing, let him pass by, saying that he is not allowed to converse with a guest.

CHAPTER 54

Whether a monk is to receive letters or presents

ON no account shall it be lawful for a monk either to give or to receive, without the permission of his Abbot, letters, presents, or any little gifts whatsoever, whether from his parents or anyone else, or from his brethren. And if anything be sent to him even by his parents, let him not presume to receive it unless it shall have first been shown to the Abbot. If the Abbot order it to be received, it shall be in his power to command to whom it shall be given; and let not the brother to whom it has been sent be grieved, lest occasion be given to the devil. Should anyone, however, presume to act otherwise, let him be subjected to the regular punishment.

Apr. 6
Aug. 6
Dec. 6

CHAPTER 55

Of the clothing and shoes of the brethren

LET clothing be given to the brethren according to the nature and climate of the place in which they live; for in cold regions more is required, in warm regions less. To determine this shall be in the hands of the Abbot.

Apr. 7
Aug. 7
Dec. 7

We believe, however, that in temperate climates a cowl and a tunic should suffice for each monk; the cowl to be of heavy material in winter, but in summer something thin or worn; likewise a scapular for work, and shoes and stockings to cover the feet. Concerning the color and quality of all these things, let not the monks complain, but let them be such as can be obtained in the region where they live or can be bought more cheaply. The Abbot, however, is to be careful about their size, that these garments be not too short for those who wear them, but fit well.

When they receive new clothing, let them always give back the old at once, to be reserved in the wardrobe for the sake of the poor. For it is enough for a monk to have two tunics and two cowls, for the necessities of night wear as well as for washing them. Anything more than this is superfluous and must be forbidden. In the same way, let them return their stockings and whatever else is worn out, when they receive new ones.

Those who are sent on a journey are to receive underclothing from the wardrobe, and on their return are to give it back washed. Moreover, their cowls and tunics must be somewhat better than those which they usually wear; these they are to receive when setting out on their journey, and give back when they return.

Apr. 8
Aug. 8
Dec. 8

For their bedding let a mattress, a blanket, a coverlet, and a pillow suffice. These beds

Acts 4:35

must be frequently inspected by the Abbot, because of private property which may be found therein. If anyone be discovered to have what he has not received from the Abbot, let him be most severely punished. And in order that this vice of private ownership may be completely rooted out, let all things that are necessary be supplied by the Abbot: that is, cowl, tunic, stockings, shoes, girdle, knife, pen, needle, handkerchief, and tablets; so that all plea of necessity may be taken away. And let the Abbot always consider that passage in the Acts of the Apostles: "Distribution was made to each according as anyone had need." Therefore let the Abbot take into account the infirmities of those who are in need, and not the ill will of the envious. Nevertheless, in all his decisions, let him think of the divine retribution.

CHAPTER 56

Of the Abbot's table

LET the table of the Abbot be always with the guests and strangers. But whenever the guests are few in number, it shall be in his power to invite any of the brethren he may wish. Let him take care, however, that one or two of the seniors be left with the brethren for the sake of discipline.

Apr. 9
Aug. 9
Dec. 9

CHAPTER 57

Of the craftsmen of the monastery

Apr. 10
Aug. 10
Dec. 10

SHOULD there be craftsmen in the monastery, let them exercise their crafts with all humility and reverence, if the Abbot so command. But if one of them grow proud because of the knowledge of his craft, in that he seem to confer some benefit on the monastery, let such a one be taken away from this craft and not practice it again, unless perchance, after he has humbled himself, the Abbot may bid him resume it.

If any of the work of those craftsmen is to be sold, let those through whose hands the business is to be transacted see to it that they presume not to mingle into it any dishonesty. Let them be mindful of Ananias and Saphira, lest perchance they, and all who deal dishonestly with the goods of the monastery, should suffer in their souls the death which these incurred in the body. In setting the price of these things, let not the sin of avarice enter in; but let the goods always be sold somewhat cheaper than is done by men of the world, that in all things God may be glorified.

Acts 5:1-11

1 Pet. 4:11

CHAPTER 58

Of the manner of receiving the brethren

Apr. 11
Aug. 11
Dec. 11

HE WHO is newly come to enter religion is not to be easily admitted, but, as the Apostle says: "Test the spirits to see whether

Of Receiving the Brethren

1 Jn. 4:1

they are of God." If, therefore, he that comes persevere in knocking at the gate and is seen to endure patiently for four or five days the affronts and the difficulties made as to his entrance, and to persist in his petition, let him be allowed to enter and let him stay in the guest house for a few days. Afterwards, let him be placed in the novitiate, where he is to meditate, take his meals, and sleep. Let a senior be assigned to him who is skilled in gaining souls, who shall watch over his conduct most minutely and consider carefully whether he truly seeks God, and is zealous for the work of God, for obedience, and for humiliations. Let him be told all the difficulties and trials whereby one goes to God.

2 Tim. 4:2

If he promise perseverance in his stability, after the lapse of two months let this entire Rule be read to him and let the following words be addressed to him: "Behold the law under which you desire to fight; if you can keep it, you may enter; if you cannot, you may freely depart." If he still perseveres, let him be taken back to the novitiate where, with all patience, he is again to be tried. And after the lapse of six months, let the Rule be read to him again, that he may understand into what he is entering. Should he still stand firm, let this same Rule be read to him again four months later. If then, having deliberated with himself, he promise to observe all things that are commanded him, let him then be received into the community; but let him know that from thence-

forward, being bound by the law of the Rule, he may not leave the monastery, nor shake off from his neck the yoke of the Rule which after such prolonged deliberation he was free either to refuse or to accept.

Apr. 12
Aug. 12
Dec. 12

Let him who is to be received make in the oratory, in the presence of all, a promise of stability, conversion of manners, and obedience, before God and His saints, so that, if he should ever act contrariwise, he may know that he is to be condemned by Him Whom he mocks. Let him make a petition of this promise in the name of the Saints whose relics are there, and of the Abbot who is present. This petition he is to write with his own hand; or, if he knows not letters, let him ask another to write it for him, but the novice himself shall at least put his mark to it; then, with his own hand, let him place it upon the altar.

Gal. 6:7

When he shall have placed it there, let the novice himself immediately begin this verse: "Uphold me, O Lord, according to Thy promise, and I shall live: and let me not be disappointed in my expectation." Which verse the entire community will thrice repeat after him, adding thereto "Glory be to the Father." The newly professed brother will then prostrate himself at the feet of all, that they may pray for him; and from that hour let him be counted as one of the community.

Ps. 118:116

If he have any property, let him either first bestow it on the poor, or by a solemn deed of gift make it over to the monastery, keeping nothing at all for himself, as is becoming to

1 Cor. 7:4

one who must know that from that day forward he shall have not even the free use of his own body. Then forthwith he shall, there in the oratory, be divested of his own garments with which he is clothed and be clad in those of the monastery. Those garments of which he is divested shall be placed in the wardrobe, there to be kept, so that if, perchance, he should ever be persuaded by the devil to leave the monastery (which God forbid), he may be stripped of the monastic habit and cast forth. The petition, however, which the Abbot receives on the altar, shall not be given back to him, but shall be kept in the monastery.

CHAPTER 59

Of the sons of nobles or of the poor that are offered

IF PERCHANCE any nobleman offer his son to God in the monastery, and the boy himself be of tender years, let the parents make the petition of which we have spoken above. Then, together with the offerings, let them wrap the petition and the hand of the child in the altar cloth, and so offer him. As regards their property, they must in the same petition promise under oath that they will never, either themselves or through an intermediary, or in any way whatsoever, give him anything or offer him opportunity of possessing anything. Or else, if they are un-

Apr. 13
Aug. 13
Dec. 13

Priests Who Wish to Dwell in the Monastery

willing to do this, and desire to offer something as an alms to the monastery for their own merit, let them make a donation of the property which they wish to give to the monastery, reserving for themselves, if they so wish, the income thereof. By this means every opportunity is to be forestalled for the child to come to any knowledge of how he might have been circumstanced in the world; for because of this knowledge he could be deceived and brought to ruin (which God forbid), as we have learned by experience.

Those who are poorer are to do in like manner. But those who have no property at all shall simply make the petition, and offer their son together with the oblation before witnesses.

CHAPTER 60

Of priests who wish to dwell in the monastery

Apr. 14
Aug. 14
Dec. 14

IF ANYONE of priestly rank ask to be received into the monastery, let not permission be too quickly granted him. Yet if he persevere resolutely in his request, he is to know that he shall be obliged to the full rigor of the Rule and that nothing will be relaxed in his favor, according to that which is written: "Friend, for what purpose hast thou come?" Nevertheless, it may be granted to him to hold rank after the Abbot, to give the blessing, and to celebrate Mass, if so the Ab-

Mt. 26 50

How Traveling Monks Are to be Received

bot command him. Otherwise, let him presume to do nothing, knowing that he is subject to the discipline of the Rule, and should rather give to all an example of humility. If an appointment is to be made, or deliberation is taken regarding a matter in the monastery, let him keep the place which was assigned to him at his entrance into the monastery and not that which was granted to him out of reverence for his priesthood.

If any cleric should similarly desire to be admitted into the monastery, he may be placed in a middle rank; but to him, too, this shall be granted only if he promise observance of the Rule and his own stability.

CHAPTER 61

How monks who are traveling are to be received

IF A traveling monk arrive from distant parts and desire to dwell in the monastery as a guest, and if he be content with the manner of life which he shall find there, and do not trouble the monastery by his unreasonable demands, but is simply satisfied with what he shall find, let him be received for as long a time as he may wish. If, however, he censures or points out anything reasonably and with humble charity, let the Abbot weigh the matter prudently, lest perchance the Lord may have sent him for this very purpose.

Apr. 15
Aug. 15
Dec. 15

How Traveling Monks Are to be Received

If later on he be willing to promise stability, let not his wish be denied, especially since during the time he was entertained opportunity was given for ascertaining his manner of life.

Apr. 16
Aug. 16
Dec. 16

But if, during that time, he was found to be one hard to please and viciously inclined, not only should he not be admitted into the community, but he should be told courteously to depart, lest others should be corrupted by his wickedness. But if he be not such as to deserve to be cast forth, he should be received as a member of the community, not only in the event of his own asking, but even by persuading him to stay, that others may be taught by his example, and because, wherever we are, we serve the one Lord and fight under the one King. Moreover, if the Abbot perceive him to be one who is deserving, he may place him in a somewhat higher rank. The Abbot may promote not only a monk but also any of the aforesaid priests or clerics to a rank higher than that accorded them at their entrance, if he perceive their lives to be such as to merit this promotion.

But let the Abbot take care never to receive into his community a monk from any known monastery without the consent of his Abbot and without letters of recommendation; because it is written: "See thou never do to another what thou wouldst hate to have done to thee by another."

Tob. 4:16

CHAPTER 62

Of the priests of the monastery

Ecclus. 45:19-20

IF AN Abbot desires to have a priest or a deacon ordained for his community, let him choose from among his monks one who is worthy to perform the priestly office.

Apr. 17
Aug. 17
Dec. 17

Let him who is ordained beware of arrogance and pride, and presume to do nothing that is not commanded him by his Abbot, knowing that he is now all the more subject to the regular discipline. Let him not by occasion of his priesthood forget the obedience and discipline of the Rule, but let him progress ever more and more in the Lord.

Let him always keep the place due to him according to his entrance into the monastery, except during the exercise of his priestly functions, or unless the election of the community and the will of the Abbot should decide to promote him out of consideration for the merit of his life. Nevertheless, he should know that he is to obey the commands given him by the deans and the Prior; should he presume to act otherwise, let him be treated not as a priest but as a rebel. And if, after being frequently admonished, he do not correct himself, let even the bishop be brought in as a witness. If after his faults have been repeatedly made known to him, he still do not amend, let him be cast forth from the monastery; but this shall be done only after his obstinacy has become such that he will not submit to or obey the Rule.

CHAPTER 63

Of the order of the community

Apr. 18
Aug. 18
Dec. 18

LET the brethren keep their rank in the monastery according as the time of their conversion and the merit of their lives determine, or as the Abbot shall appoint. And let not the Abbot disturb the flock committed to him, nor let him by the use of arbitrary power dispose anything unjustly; but let him ever bear in mind that he will have to give an account to God of all his judgments and of all his deeds. Therefore, according to the rank which he shall have determined, or which the brethren themselves hold, let them approach to the kiss of peace, to the Communion, intone the psalms, and stand in choir. And in all places whatsoever let not age determine the rank nor have any bearing on it; for Samuel and Daniel even when children judged the elders. Excepting, therefore, those whom, as we have said, the Abbot has promoted for higher motives, or degraded for definite reasons, let all hold rank according to the time of their entrance; so that, for example, he who enters the monastery at the second hour may know that he is junior to him who came at the first hour, whatever be his age or dignity. Children, however, are to be kept under discipline in all matters and by all the brethren.

1 Kgs. 3:1-21
Dan. 13:45-62

Apr. 19
Aug. 19
Dec. 19

Let the junior brethren reverence their seniors, and the seniors love their juniors.

Of the Appointment of the Abbot

In calling each other by name, let no one address another by his simple name alone; but let the seniors call the juniors Brothers, and the juniors call their seniors Fathers, by which is understood paternal reverence. But let the Abbot, since he is looked upon as representing Christ, be called Lord and Abbot; not that he has taken it to himself, but for the honor and love of Christ. He himself is so to consider it, and so to act as to be worthy of such a dignity.

Wherever the brethren meet one another, let the junior ask a blessing from the senior. When the senior passes by, let the junior rise and give him place to be seated; nor let the junior presume to sit down unless the senior bid him do so, fulfilling thereby what is written: "With honor anticipating one another."

Rom. 12:10

Let young children and boys take their rank in the oratory and at table under discipline. Outside, also, or wherever they may be, let them be under close watch and discipline until they come to the age of understanding.

CHAPTER 64

Of the appointment of the Abbot

IN THE appointment of an Abbot let this principle be observed, that he be made Abbot whom the entire community, inspired by the fear of God, shall choose unanimously,

Apr. 20
Aug. 20
Dec. 20

or whom even a majority of the community—however small—shall choose after more mature deliberation. Let him who is to be appointed be chosen because of the merit of his life and because of his learning, even though in the community he may be lowest in rank. But if all the community with one accord (which God forbid) should elect one who would connive at their evil ways, and these wicked doings should somehow come to the knowledge of the bishop to whose diocese the place belongs, or of the abbots or neighboring Christians, let them take measures to prevent the plans of these wicked men from prevailing, and appoint a worthy steward over the house of God, knowing that for this they shall receive a good reward if they do it with a pure intention and for the love of God; whereas, on the other hand, they will sin if they are negligent in this matter.

Lk. 12:42

Apr. 21
Aug. 21
Dec. 21

Let him who has been appointed Abbot always bear in mind what a burden he has taken on himself, and to whom he will have to give an account of his stewardship; and let him know that it behooves him rather to serve his brethren than to lord it over them. He must, therefore, be well versed in the Divine Law, that he may know whence to bring forth new things and old; he must be chaste, sober, merciful; and always exalt mercy above judgment that he himself may find mercy. Let him love the brethren whilst he hates their vices. And in the very correction of the brethren let him act prudently and not go to excess, lest, seeking too vigor-

Lk. 16:2

Mt. 13:52

Jas. 2:13

Mt. 5:7

Isa. 42:3

ously to cleanse off the rust, he may break the vessel. Let him ever keep his own frailty before his eyes and remember that the bruised reed must not be broken. By this we do not mean that he should suffer vices to grow up, but that he should cut them off prudently and with charity, according as he shall see that it is best for each, as we have said; and let him seek rather to be loved than to be feared.

Isa. 42:4

Let him not be turbulent and overanxious, overexactng and headstrong, jealous and prone to suspicion, for otherwise he will never have rest. In his commands themselves, whether they concern God or the world, let him be prudent and considerate. Let him be discreet and moderate in the tasks which he imposes, bearing in mind the discretion of holy Jacob when he said: "If I cause my flock to be overdriven, they will all die in one day." Taking, then, this and other

Gen. 33:13

models of discretion, the mother of virtue, let him so temper all things that the strong may still find something they will do with zeal, and the weak may not be disheartened. And above all let him observe this present Rule in all things; so that, having ministered well, he may hear from the Lord what that good servant heard who gave to his fellow servants their measure of wheat in due season: "Amen, I say to you, he shall set him over all his goods."

Mt. 24:47

CHAPTER 65

Of the Prior of the monastery

Apr. 22
Aug. 22
Dec. 22

IT VERY often happens that by the appointment of a prior grave scandals arise in monasteries, since there are some who, puffed up by the evil spirit of pride and considering themselves to be second abbots, usurp absolute authority, and so nourish scandals and cause dissensions in the community; especially is this the case in those places where the Prior is appointed by the same Bishop or the same Abbots as appoint the Abbot himself. The extreme folly of this usage is easily evident; for from his very entrance into office an incentive to pride is given him, in that the thought suggests itself to him that he is exempt from the authority of his Abbot, since he has been appointed by the very same persons by whom the Abbot himself was appointed. The consequence is that there arise envy, quarrels, backbiting, jealousy, dissensions, and disorders. And since the Abbot and the Prior find themselves at variance with each other, it follows of necessity that their souls are in danger by reason of this dissension. And those who are subject to them, while pandering to one party or the other, themselves run headlong to perdition. These evils and dangers are imputable particularly to those who by their appointment placed such men in power.

2 Cor. 12:20

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Aug. 23
Dec. 23

We foresee, therefore, that it is expedient for the preservation of peace and charity, that the government of his monastery be left

exclusively in the hands of the Abbot. And if possible let all the affairs of the monastery be attended to, as we have already arranged, by deans, according as the Abbot shall appoint; so that, the authority being shared by many, no one may become proud. If, however, the circumstances of the place require it, or the community ask for it reasonably and with humility, and the Abbot judge it expedient, let the Abbot himself choose whomsoever he will, with the counsel of the brethren who fear God, and appoint him Prior.

Let the Prior, however, reverently execute what is commanded him by his Abbot, and do nothing contrary to his will or ordinance; for the more he is raised above others so much the more should he be solicitous in observing the precepts of the Rule.

If the Prior be found to be vicious or deceived by the loftiness of pride, or be proved to be contemptuous of the Holy Rule, let him be reprimanded by word of mouth until the fourth time; if he be not amended, let the correction of regular discipline be used in his regard. And if even then he be not bettered, let him be deposed from the office of prior and another who is worthy be appointed in his place. If afterwards he be not peaceful and obedient in the community, let him even be expelled from the monastery. Nevertheless, let the Abbot bear in mind that he is to give an account to God of all his judgments, lest perhaps the fire of envy or jealousy be burning in his soul.

CHAPTER 66

Of the porter of the monastery

Apr. 24
Aug. 24
Dec. 24

LET there be placed at the gate of the monastery a wise brother of mature age who is able to understand and reply in all matters, and whose grave habits will not permit him to wander about. This porter is to have his cell near the gate, that they who come may always find someone at hand to make response. As soon as anyone shall knock, or a poor person shall beg for charity, he shall answer, "Thanks be to God," or, "God bless you"; and then, with all the gentleness of the fear of God, let him quickly respond in the fervor of charity. If the porter stand in need of assistance, let him have with him one of the younger brethren.

The monastery, if it be possible, ought to be so constructed that all things necessary—such as, water, a mill, a garden, a bakery, and the various workshops—may be contained within it, so that there may be no need for the monks to go abroad, for this is not at all healthful for their souls.

Moreover, we wish this Rule to be read frequently in the community, that none of the brethren may excuse himself on the plea of ignorance.

CHAPTER 67

Of the brethren who are sent on a journey

LET the brethren who are about to be sent on a journey commend themselves to the prayers of all the brethren or of the Abbot; and at all times, at the conclusion of the Divine Office, let a remembrance be made of all who are absent.

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Dec. 25

On returning from a journey, the brethren on that same day shall lie prostrate on the floor of the oratory at the conclusion of each of the Canonical Hours and beg the prayers of all for their transgressions, in the event that they may have had occasion on their journey of seeing or hearing something evil or may have fallen into idle talk. And let no one presume to relate to others what he may have seen or heard outside the monastery, for this is often a pitfall of destruction. If anyone presume to do so, let him be subjected to the regular penance. He shall be similarly punished who presumes to leave the enclosure of the monastery or go out anywhere or do anything, however small, without the permission of the Abbot.

CHAPTER 68

If a brother be commanded to do what is impossible

Apr. 26
Aug. 26
Dec. 26

IF A brother be commanded to do things that are perhaps hard or impossible, let him receive the command of his superior with all meekness and obedience. But if he sees that the burden altogether exceeds his strength, let him represent to his superior the reasons for his inability, submissively and at an opportune time, without showing pride or resistance or stubbornness. If, however, after these representations, the superior insist on his command, let the subject be persuaded that it will be to his benefit, and let him obey out of love, trusting in the help of God.

CHAPTER 69

That no one is to presume to defend another in the monastery

Apr. 27
Aug. 27
Dec. 27

LET every precaution be taken that no one in the monastery under any circumstances presume to defend another or become, as it were, his protector, even though they be united by some tie of relationship. Let not the monks presume to do this in any way whatsoever, because occasion of most grievous scandals may arise therefrom. Should anyone transgress this rule, let him be severely punished.

CHAPTER 70

*That no one is to presume rashly
to strike or excommunicate another*

1 Tim. 5:20

Tob. 4:16

IN ORDER to remove from the monastery all occasion of presumption, we ordain and decree that it shall be lawful to no one to excommunicate or strike any of his brethren, unless he be given authority to do so by the Abbot. Those who sin against this rule shall be reprov'd before all, so that others may be filled with fear. Children, however, shall be kept by all under close discipline and surveillance until their fifteenth year; yet this, too, with all moderation and discretion. If anyone presume, without leave of the Abbot, to punish at all such as are above that age, or to show undue severity even to children, let him be subjected to the regular discipline, because it is written: "See thou never do to another what thou wouldst hate to have done to thee by another."

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Dec. 28

CHAPTER 71

That the brethren are to obey one another

THE good service of obedience is to be rendered by all not only to the Abbot, but let the brethren likewise obey one another, knowing that by this path of obedience they shall go to God. Giving precedence,

Apr. 29
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Dec. 29

therefore, to the commands of the Abbot or of the superiors appointed by him (to which we allow no private commands to be preferred), for the rest, let all the younger brethren obey their seniors with all charity and solicitude. But if anyone be found to be contentious, let him be rebuked.

1 Cor. 11:16

If anyone be rebuked in any way by the Abbot or by any other superior for any reason, however small; or if he perceive that any superior is angered or disturbed by him, however little, let him immediately and without delay cast himself on the ground at his feet and there continue in that posture of penance until the superior is appeased and gives his blessing. But if anyone should disdain to do this, or remain obstinate, let him be expelled from the monastery.

CHAPTER 72

Of the good zeal which monks ought to have

Apr. 30
Aug. 30
Dec. 30

AS THERE is an evil zeal of bitterness which separates from God and leads to hell, so there is a good zeal which separates from vices and leads to God and life everlasting. Let monks, therefore, practice this latter zeal with most fervent love: that is, let them in honor anticipate one another; let them bear most patiently one another's infirmities, whether of body or of character; let them endeavor to surpass one another in

Rom. 12:10

Rom. 15:1

1 Cor. 10:24,33
Phil. 2:4

Rom. 12:10

2 Pet. 2:17

the practice of mutual obedience; let no one seek that which he accounts useful for himself, but rather what is profitable to another; let them practice fraternal charity with a chaste love; let them fear God; let them love their Abbot with a sincere and humble affection; let them prefer nothing whatever to Christ; and may He bring us all alike to life everlasting. Amen.

CHAPTER 73

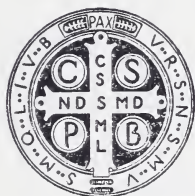
*That the observance of all justice is not
laid down in this Rule*

WE HAVE written this Rule that, by observing it in monasteries, we may give proof of our having attained at least some degree of virtue and made a commencement of religious life. But for those who are desirous of advancing with rapid strides to the perfection of religious life, there are the teachings of the Holy Fathers, the observance of which will lead a man to the heights of perfection. For what page or what passage is there in the divinely inspired books of the Old and the New Testament that is not a most perfect rule of human life? Or what book of the Holy Catholic Fathers does not proclaim how we may by a direct course reach our Creator? And what are the Conferences of the Fathers, their Institutes and Lives? or the Rule of our holy Father Basil? What else are they but instruments

May 1
Aug. 31
Dec. 31

of virtue for righteous and obedient monks?
But to us who are slothful and sinful and
negligent they bring the blush of shame.

Whoever thou mayest be, then, who art
hastening to thy heavenly country, fulfil with
the aid of Christ this least of rules which we
have drawn up for beginners; and then thou
shalt come with the help of God's Providence
to those loftier summits of doctrine and
virtue of which we have spoken above.



THE HOLY RULE OF ST. BENEDICT

Its Contents at a Glance

This summary and arrangement of the various subjects treated by the Holy Rule of St. Benedict is drawn up by Abbot Ignatius Esser, O.S.B.

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6. Guests

Conclusion: The Good Zeal that Monks Ought to Have.

THE HOLY RULE OF ST. BENEDICT

Epitomized for Oblates

by Rev. Henry Brenner, O.S.B.

1. My son, willingly receive the admonitions of a loving father, and put them into efficacious practice. — *Prologue*

2. First of all, when you begin anything good, ask God by importune prayer, to perfect it for you. — *Prologue*

3. So live, that your actions profit you for eternity. — *Prologue*

4. By a life of patient self-denial, we participate in the passion of Christ; hence also in His eternal kingdom. — *Prologue*

5. We are all one in Christ. — *Chapter 2*

6. Love the works of charity. — *Chapter 4*

7. Obey for the following motives: (1) because Christ is in your lawfully-appointed superiors; (2) because you belong to the service of Christ; (3) because punishment awaits the self-willed; (4) because a great reward is promised the obedient. — *Chapter 5*

8. Obey in the following manner: not for servile motives; not tardily; not negligently; not with dislike; not with unbecoming words. — *Chapter 5*

9. An unguarded tongue leads to sin. — *Chapter 6*

10. Humility consists in: (1) avoiding sin; (2) not loving one's own will; (3) obeying one's lawful superiors *for the love of God*; (4) patiently bearing hardships; (5) acknowledging one's faults; (6) being content with circumstances; (7) not esteeming oneself more than others; (8) avoiding singularities; (9) beware of forwardness in conversation; (10) curbing boisterousness; (11) speaking well, i.e., humbly, modestly and reasonably; (12) shaping our exterior according to the example of Christ. — *Chapter 7*

11. Prayer, to be efficacious, need not be long nor wordy; it should, however, be contrite and fervent. — *Chapter 20*

12. Be ready to pray when it is time. — *Chapter 22*

13. If you care not to amend your evil ways, (*Conversio Morum*) you are not worthy of remaining with Christ's disciples. — *Chapter 28*

14. Be neither sordid nor negligent. — *Chapter 32*

15. Be not inordinately attached to your possessions. — *Chapter 33*

16. Never murmur against authority. — *Chapter 34*

17. See Christ in the sick; treat them accordingly. If you are sick yourself, do not grow peevish. — *Chapter 35*

18. Beware of excess in food and drink. — *Chapter 39*

19. Place God's things always first. — *Chapter 43*

20. Do everything at its proper time. — *Chapter 47*

21. Idleness is the enemy of the soul; be occupied. — *Chapter 48*

22. Spend Sunday with profit for the soul. — *Chapter 48*

23. Never do anything unbecoming in church. — *Chapter 53*

24. Do not be a slave to clothing. — *Chapter 55*

25. Do your work carefully, always intending the honor and glory of God. — *Chapter 57*

26. Beware of ever cheating others. — *Chapter 57*

27. The greater the dignity, the greater the obligation of virtue. — *Chapter 60*

28. Always aim at some spiritual progress. — *Chapter 62*

29. Be polite to others. — *Chapter 63*

30. Read this Rule frequently. — *Chapter 66*

31. Confide in God for help in your occupations. — *Chapter 68*

32. Gladly do favors for others; and take correction in the right spirit. — *Chapter 71*

33. Let your zeal always be such as leads to a good and profitable end. — *Chapter 72*

34. Read diligently the Holy Scripture, the Lives of the Saints, and other spiritual books. — *Chapter 73*

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